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TIRUMALA TIRUPATI DEVASTHANAMS, TIRUPATI

BHĀGAVATAM

Containing translations and explanations in English
of 367 verses selected from Srimad Bhagavata Purana
to elucidate its central ideas.

BY

SUSARLA SRINIVASA RAO, B. A.,

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THE HEART OF BHĀGAVATAM

by

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❀ सुप्रसन्न भवन वेद वेदाङ्ग पुस्तकालय ❀

वा रा ग सी ।

आगत क्रमांक..... 1576.....

दिनांक.....

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Tirupati.

भागद्वय क्रमांक.....
दिनांक.....

FOREWORD

Man is always on a quest: either for power or for wealth; for peace and joy here and hereafter. Few achieve their real goal and a few retrace their beaten paths disillusioned and disheartened. The history of mankind is the history of man's inner turmoils and follies rather than his achievements and victories. The scriptures aver that there is no real escape from the bondage of life except through the grace of God. The divine bliss can be attained by one's absolute adherence to the Dharma and surrender to the Almighty's will.

The Bhagavata drives home these cardinal points of the Hindu Philosophy through episodes in the lives of devotees. The main purpose of this work with 344 chapters is to instil and develop Bhakti or reverential devotion to Vishnu. It states that self-surrender is the highest consummation of perfect devotion.

'The Heart of Bhagavatam' is almost an essence of this Purana. It contains translations and explanations to 367 verses selected from Bhagavata. They elucidate the central theme of the scriptures in a simple, transparent style so that the teachings of the great saints could be easily imbibed by laymen.

We hope that this book will illumine our readers for a spiritual living.

Tirupati.

March 21, 1980.

P. V. R. K. PRASAD, I. A. S.,
EXECUTIVE OFFICER,
T. T. DEVASTHANAMS.

FOREWORD

Man is always on a quest: either for power or for wealth, for power and for both and for neither. From ancient times and a few centuries ago, however, man has been disillusioned and disenchanted. The history of mankind is the history of man's inner battles and follies rather than his achievements and victories. The scriptures over that there is no real escape from the bondage of life except through the grace of God. The divine bliss can be attained by one's absolute adherence to the Divine and surrender to the Almighty's will.

The Bhagavata Gita is about these cardinal points of the Hindu Philosophy through episodes in the lives of characters. The main purpose of this work with 34 chapters is to reveal and develop Bhakti or reverential devotion to Krishna. It states that self-surrender is the highest consummation of perfect devotion.

The Heart of Bhagavata is almost an essence of this Purana. It contains translations and explanations to 207 verses selected from Bhagavata. They elucidate the central theme of the scriptures in simple, transparent style so that the teachings of the great souls could be easily understood by laymen.

We hope that this book will illumine our readers for a spiritual living.

P. T. R. A. PRASAD, M.A.
FOUNDER, GURU

Varanasi

March 21, 1950

॥ श्रीः ॥

PREFACE

* श्रियःपतिः सर्वकर्ता वेदवेद्यो भवापहः ।

भक्तिसाध्यो नयतु मां धर्ममार्गे सदा हरिः ॥

Of the three most popular Hindu Religious works, the *Rāmāyaṇa* is a *Kāvya* i.e., a poem composed by the sage Valmiki; the *Mahābhārata* is the work of Śrī Vēdavyāsa one of the direct Avatāras (incarnations) of Viṣṇu; and, to the ordinary reader, this seems to be mainly an exposition of the duties of man in relation to this world. Therefore it is specifically stated that Śrī Vēdavyāsa produced the Bhāgavata to teach man clearly his duties to God. Thus the special importance, on the spiritual side, of the Bhāgavata arises from its distinct and pronounced feature of inculcating the spirit of pure devotion to the One Almighty God.

It contains twelve sections made up of 344 Chapters with about 18000 granthas in all (32 syllables make a grantha). To instil and develop Bhakti or reverential devotion to Viṣṇu is its main purpose. Gnāna or spiritual knowledge is the first part of *bhakti*, for, the more we know of God's greatness, the more intense grows our devotion to Him. Again *vairāgya* or renunciation is a main and necessary condition for the steady growth of devotion; for, the farther our affections are removed from worldly matters, the nearer we approach Him. This *bhakti* is both *sādhya* (the end) and *sādhana* (the means). It is *sādhya*, because the final beatitude is the enjoyment of eternal happiness in the form of contemplation of His lotus feet under His control and in His presence. It is *sādhana*, because it is the only certain and safe path leading to liberation from mundane bondage (*saṁsāra* to realisation of self and to final beatitude. This *sādhana* or means consists in the performance of Bhāgavata *dharma*s or duties of a devotee to God.

* The four attributes of God in the first half of the benedictory verse (*Maṅgalacarāṇam*) call to mind *Brāhma Sūtras* Nos. 1, 2, 3 to 6 and 7. The second half indicates the scope and purpose of the present work. Reading the two halves together we recollect the text that *Bhagavatam* is the sense of the *Brāhma Sūtras*.

The first thought that naturally occurs to a person who begins to contemplate (inquire) about the world in the midst of which he lives and breathes, is that it must have an original cause and to him who perceives the orderliness, the beauty and the grandeur of the universe, the next thought is that the original cause must be *All-powerful* to create, protect and destroy it, *All-intelligent* to guide it, *All-knowing* to bestow knowledge on others, *All-independent* to perform His self assigned work without another's assistance, *All-kind* to free its beings from bondage, *All-pure*, *Supreme* and *All-bliss* to confer bliss on others. This original cause is the Bhagavan (God) of the Bhagavata Purana and these attributes are the subject-matter of the first verse (No. 147 in this book). From this recognition of the existence of one Supreme Intelligent Blissful Lord, (सत्, चित्, आनन्दः आत्मा) Paramatman, it follows that there are lesser beings dependent on Him, the Jīvātmans, (the intelligent beings of limited nature), as well as Jagat (the material worlds); and we readily see from our experience in daily life that some of the individual souls are in bondage. The second verse (No. 50 in this book) in the Bhāgavata proceeds to define the scope of this work *i.e.*, (to define) and to lay down in detail the duties which the dependent jivas owe to the Lord. The sincere practice of these religious duties or *Bhāgavata Dharmas*, develops *Bhakti* (reverential devotion) to God and leads Jīva to a cognition of his own *Svarūpa* (self) and of the particular form of the *All-pervading* God that is present in the Jīva eye to eye, ear to ear, hand to hand and so on. This form of God is called the *Bimba*, the original or principal and the Jīvas are *Pratibimbās* (images or reflections). The original (*Bimba*) is eternal, the images (*Pratibimbās*) are also eternal, as the *Upādhi*, *i.e.*, the mirror or the ground on which the *Bimba* is reflected to produce the *Pratibimba*, is the *Svarūpa*, the self or the very essence of the individual soul, which is also eternal. Meditation on this *Bimba* is the topmost (last) step in the course of the performance of religious duties and it is really the regular practice of *Ātma-samarpaṇa* or self-surrender, *i.e.*, the realisation that all things we call our own including our body and soul, all actions, and all things fit for our enjoyment, really belong to God and not to ourselves; and the effacement of the *Ahamkāra* ("Iness" or egoism) and *Mamakāra* ("Mineness"). This duty is easy to define; but it may take several years or perhaps several lives to rise up

to the stage at which it can be successfully practised. The Bhāgavata therefore prescribes the performance of 29 other duties to the Jiva that has not risen to that stage. Those duties are enumerated, defined and explained in the 12th chapter of the 7th section (Skandha) and in the 2nd and 3rd chapters of the 11th section of Bhagavata. They are given in the notes under verse No. 238 in this book.

The special features of Bhāgavata Dharma or religious and spiritual duty of man to God may be noted as follows. Firstly it is prescribed by God Himself (through scriptures) to be followed by His devotees for release from mundane bondage. Secondly it is performed with recognition that the performer is not the principal or independent doer. Thirdly it is performed as service to God. Fourthly God is the principal (independent) doer. These *Dharmas* give sufficient exercise and discipline or training to the mind to get rid of false ideas of *any* importance on the part of the Jiva, to recognise that God is all-pervading, He is doing, enjoying and ruling all things, Jiva's sense organs, their activities and objects; thus the duties lead to direct perception of God, to emancipation from worldly bondage and to final beatitude.

Seeing that ordinary readers of latter days fail to grasp these and other central ideas of the Bhāgavata owing to the magnitude of the work and of its commentaries and to the interspersions of stories and poetical descriptions in them. Sri Jayatīrtha Swamin known also as Viṣṇutīrtha selected 365 verses, (excluding the 2 verses of introduction and valediction), that is, as many as there are days in a year, from the Bhāgavata and wrote his own commentary on them with the purpose that the study and practice of the principles taught in at least one verse per day would put the devotee in the right path towards salvation. The 367 verses are arranged according to their sense, into 30 chapters, each chapter dealing with a separate topic. The first chapter shows the greatness of the Bhāgavata and its genesis, *i.e.*, its origin from Nārāyaṇa, the first and Absolute Cause, and the successive stages through which it came down into this world. The second describes how Parikṣit renounced his kingdom, led a consecrated life and sojourned on the banks of the river Ganges on the eve of departing this life. The third describes the greatness of Śrī Śuka, son of Vyāsa who arrived there to relate the glories of Śrī Kṛṣṇa to the king amidst

a large assembly of holy sages. The 4th contains the purport of all scriptures that devotion to the "lotus feet" of Śrī Hari is the summum bonum of life: and the 5th that to detach oneself from worldly concerns is the basis of all religious practices. In chapters 6 to 10, it is set forth that association with the great, service to them, avoidance of reproaching the great and of praising one's self, and subjugation of the mind and of sense organs are essential requisites to escape from the turmoil of future births. The qualifications of a Mumukṣu or seeker for final emancipation having been stated so far, the 11th chapter explains how to deserving pupils equipped with the aforesaid qualifications worthy preceptors give instruction about Brahma the Supreme Lord. The 12th and 13th chapters explain that religious activities should not be directed to reaping worldly benefits, but only to attaining emancipation from the coil of new births and the grace of Śrī Hari, and the 14th to 16th chapters, that the present time, place and the human life are the fittest for performing spiritual duties and reaching the goal of human life. The 17th chapter treats of the gross and the subtle forms of the Supreme Being and their worship: the 18th of the characteristics of a preceptor worshipping the Bimba form of God abiding in the jīva (soul): and the 19th of the greatness of God. One of the most important and distinguishing features of this work is the lucid discussion in very great detail of the 30 duties of man to God in Chap. 20. The most important of these duties, viz., Bimbōpāsana or meditation on God as present within the Jīva identical with Ātmasamarpaṇa or self-surrender (self-resignation) is described in chapters 21 and 22, Bhakti or reverential devotion to God and its manifestations in chapters 23 and 24, Avoidance of false notions in 25, thoughts about preceptors in 26, realisation of God in 27 and the falling off of the mundane bondage in 28. In chapter 29 it is said that the less advanced souls who cannot perform the highest duty of Bimbōpāsana should adopt the easier means such as the recital of God's appellations, the hearing of His glories, and the performance of manual services in His temples which lead them in due course to higher stages. It is stated in the 30th chapter that self-surrender is the highest remuneration to the preceptor.

The Sanskrit commentary to the 367 selected verses is named Bhāgavata-Sārōddhāra or essence drawn from the Bhāgavata. The author Jayathīrtha alias Viṣṇutīrtiā was born at Siddapur

near Savanur on the 8th day of the dark fortnight of the lunar month of Śravaṇa in the year 1678 of the era of Śalivāhana corresponding to A.D. 1756. His father's name is Bālāchārya and mother's Bhagīrathi. After investiture with the sacred thread, he learned the Vēdas and Śāstras as a disciple of Aijiacharya and led a householder's life for sometime, but soon gave it up, took orders under Satyavaraswamin of the Uttarādimutt, and led a pious life as sanyāsin (ascetic) in a secluded place at Munupalle village on the banks of the Malapaharini river. He compiled several works, e.g., a Gloss to Sudha and to Tatwaprakāśika, the Bhāgavata Sārōddhāra, Adhyātmarāsamāñjari, Caturdaśi, Śōḍaśi & c. He taught Nyāya-Sudha 108 times to pupils, leading a solitary life on the banks of the river Kuśavati and devoting it to religious practices in the service of the Lord. He departed this life on the 13th day of the dark fortnight of the lunar month Makha of the year 1728 of the Śalivāhana era (A.D. 1806).

I find the work very useful to catch the right spirit of the doctrines of the Bhāgavata and in order that my mind may be better absorbed in its theme, I jotted down in Telugu the meaning of each of the 367 verses following the Sārōddhāra. As it was suggested to me that the publication of a commentary in Telugu would prove very useful to those who are interested in the work, but have not studied Sanskrit, I revised and rewrote the notes explaining each verse in full detail in Telugu and bringing out the ideas contained in the Sārōddhāra. This is the Bhāgavata Hṛdayam which was printed and published in 1928. This was favourably received by those who are interested in this kind of literature and I was advised to publish the work in the English language for the benefit of those who are not well acquainted with Sanskrit or Telugu. I have therefore undertaken this work and I feel that my labours are amply rewarded if any devotees find it useful in the path of their spiritual advancement. May this please Śri Kṛṣṇa!

The 367 Sanskrit verses selected from Bhāgavata are printed in Dāvanageri characters. A translation in English follows each verse and explanations in English are added wherever they are found necessary.

I am indebted to M. R. Ry., S. Subba Rau garu, M.A., of Tirupati for revising my English translations and for making arrangements to print this work in Sri Vyasa Press.

COCANADA
16th Aug, 1930.

श्री कृष्णजन्माष्टम्याम्

S. SREENIVASA RAO

died 21 years on the 21st day of the last fortnight of the lunar
 month of Srawan in the year 1575 of the era of Śāliwāhan corres-
 ponding to A.D. 1750. His father's name is Holiśāra and
 mother's Bhagīnī. After investing with the sacred thread
 he learned the Vedas and Śāstra as a disciple of Śāliwāhan and
 led a householder's life for sometime, but soon gave it up, and
 retired under Śāliwāhan of the Uttaraśrāmbhānī and he
 spent his life as a hermit in a secluded place at Śāliwāhan
 village on the banks of the Śāliwāhan river. He composed
 several works, and a class of scholars and disciples
 the Bhāgīnī Śāliwāhan. Adhīśāliwāhanī 4 stanzas
 and 6. He taught 100 times to pupils, leading a
 solitary life on the banks of the river Kāśī and devoting
 to religious practices in the service of the Lord. He departed
 his life on the 15th day of the dark fortnight of the lunar month
 of the year 1575 of the Śāliwāhan era (A.D. 1950).

I and the work were used to catch the light spirit of the features of the Bhagavata and in order that my mind may be better absorbed in its theme, I noted down in Telugu the meaning of each of the 307 verses following the Suddhanta. As it was suggested to me that the publication of a commentary in Telugu would prove very useful to those who are interested in the work, but have not studied Sanskrit, I revised and rewrote the notes explaining each verse in full detail in Telugu and bringing out the ideas contained in the Suddhanta. This is the Bhagavata Bhāsya which was printed and published in 1932. This was favourable received by those who are interested in this kind of literature and I was advised to publish the work in the English language for the benefit of those who are not well acquainted with Sanskrit or Telugu. I have therefore undertaken this work and I feel that my labours are amply rewarded if my devotees find it useful in the path of their spiritual advancement. May this

The 101 Sanskrit verses selected from Bhāgavata are printed in Devanagari characters. A translation in English follows each verse and explanations in English are added wherever they are found necessary.

I am indebted to Mr. H. N. Robinson, Rm. 214, 601
 Bryant for reading my English translation and for making
 suggestions to grant the work in 20 years. Prof.

“Live as you will, but so as to realise God.”

श्री गुरुभ्यो नमः

INTRODUCTION

भागवतञ्चतुः श्लोकरूपम्ब्रह्मा हरेरवंत् ।

तद्धर्मं सूरयोऽतन्वन् लोके सज्जीवसाधनम् ॥

*T. Brahma the four-faced learned from Nārāyaṇa (the original form of Viṣṇu) the Bhāgavatam in four verses. Sages propagated its tenets in the world as the means for good souls of attaining final beatitude.

These four verses are quoted in Sri Kṛṣṇa's discourse to Uddhava in the 2nd section, 9th chapter verses Nos. 33 to 36 of the Bhāgavata as follows:—

अहमेवासमग्रे व नान्य द्यत्सवसत्परम् ।

पश्चादहं त्वमेतच्च यो वशिष्येत सोऽस्म्यहम् ॥ (१-१-३३)

ऋतेर्यं य त्प्रतीयेत न प्रतीयेत चात्मनि ।

तद्विद्यादात्मनो मायां यथा भासो यथा तमः ॥ (२-१-३४)

यथा महान्ति भूतानि भूतेषु च्चावेषु च ।

प्रविष्टा न्यप्रविष्टानि तथा तेषु न तेष्वहम् ॥ (२-१-३५)

एतावदेव जिज्ञास्यं तत्त्वजिज्ञासु नात्मनः ।

अन्वयव्यतिरेकाभ्यां यत्स्यात्सर्वत्र सर्वदा ॥ (१-१-३६)

T. Before creation and after dissolution I alone exist independently; everything else, the subtle or the gross, though existing, is not independent. During the period of preservation after creation, I, thou and the worlds perceptibly exist; but all other things are all dependent on Me. (1) Whatever things are seen to exist from the Vēdas and other sources of knowledge to be of no purpose to Me the Lord, or as not causing resistance to Me, such things, viz., the Jīvas (individual souls) Prakṛti (matter) Karma (action) and Kāla (time) should be known as My *māya* i.e., things that wholly depend on My will and grace. The former (Jīvas) is Abhasa (reflection or image) and the latter (Prakṛti) is Tāmas (dead matter). (2) Just as the great elements pervade and surpass (are over and above) the great and small things created out of them, so I am the Lord in all created things and outside them. (3) By the seeker after the true nature of the Lord, this much is to be enquired into and comprehended viz., that I am the one thing present in all places and at all times whether they are occupied by other things or not.

INTRODUCTION

1. Brahmanthe has been learned from the original
text of the Bhagavat in four verses. Since the
its text in the world is the means for good and
evil.

There is a verse in the 2nd section of the
Bhagavat in the 2nd section of the Bhagavat
of the Bhagavat as follows.

अथैतन्मन्त्रः ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

1. Before creation and after destruction I alone exist and
independently everything else the whole of the world through which
is not independent. During the period of preservation when
creation I alone and the world co-existently exist; but all other
things are all dependent on Me. (1) Whatever things are
to exist from the Vedas and other sources of knowledge to be
of no purpose to Me the Lord, on as not causing resistance to
Me and things are the things (independent souls) (Prakriti) (matter)
Karma (action) and Kala (time) should be known as My own
things, things that wholly depend on Me will and grace. The former
(that is a physical collection of images) and the latter (Prakriti)
is a material matter. (2) Just as the great clouds cover
and support far over and above the great and small things exist
out of them, so I am the Lord in all created things and sustain
them. (3) By the seed after the true nature of the Lord, the
much is to be produced into and continued in that I am
the one thing present in all places and at all times whether they
are occupied by other things or not.

श्री गुरुभ्यो नमः

हरिः बोम्

श्री भा ग व त हृ द य म्

THE HEART OF BHĀGAVATAM

श्री भागवतागतिप्रकरणम् — Genesis of the Bhagavatam

THE glorious Vēdavyāsa, an Avatāra (manifestation) of Viṣṇu, composed the Bhāgavata Purāṇa in 12 sections, through His simple grace for the amelioration of virtuous souls afflicted with the sorrows of bondage and for their attainment of the four principal purposes of human life. One Jayatīrtha, a great ascetic, selected a few verses from it for the benefit of persons of weak intellect for constant meditation even in times of misfortune. In the first of the verses so selected, he offered his obeisance to Him as follows:-

1. * नमः परस्मै पुरुषाय मूयसे सदुद्भवस्थाननिराघेरीलया ।

गृहीतशक्तित्रितयाय देहिनामन्तर्ध्रुवायाऽनुपलभ्यकर्मने ॥ 2-4-12†

T. Hail to the highest (Brahman) spoken of as Puruṣa the perfect and independent one who sportfully exercises His three powers of will, wisdom and action to create, preserve and destroy the worlds who for ever abides in the inmost soul and yet whose ways cannot be perceived.

In the following second verse selected, obeisance is again offered to Him who out of His mercy makes His devotees adopt the means to and thereby attain the object of life, *e.g.*, to eschew the undesirable and win the desirable:—

* The number at the beginning of each Sanskrit verse is the serial number of the verse in this book.

† The numbers at the end of each Sanskrit verse as (2-4-12) respectively refer to the Skandha, Adhyāya and Śloka of Vijayadhwaṇya reading of the Bhagavata.

2. मूयो नमः सद्भुजिनच्छिदेऽसता मसम्भवायाऽखिलसत्त्वमूर्तये ।

पुंसां पुनः पारमहंस्य आश्रमे व्यवस्थितानामनुमृग्यदाशुषे ॥ 2-4-13

T. Hail again and again to Him who roots out the unhappiness of the righteous, whom the wicked cannot understand, who is the embodiment of all perfect attributes and who confers the wished-for realisation of His nature on persons devoted to the performance of their duties to Him.

The above two verses indicate that a knowledge of the two forms of God *e.g.*, the internal "Puruṣa" (person) pervading the soul and the external "Kāla" (time) is essential. In the next 14 verses, the expounders of Bhāgavata are mentioned to indicate that their remembrance is of great benefit, and the course of the coming of Bhāgavatam into this world is traced:—

3. पुरा मया प्रोक्त मजायनाभ्ये पद्मे निषण्णाय ममाऽऽदिसर्गे ।

ज्ञानं परं मन्महिमावभासं यात्सूरयो भागवतं वदन्ति ॥ 3-4-13

T. Formerly, in the Padmakalpa period, at the commencement of creation the Supreme means *i.e.*, the knowledge that discloses to view all My glories was imparted by Me to Brahma seated on the lotus of My navel; and the wise call it Bhāgavata.

The next verse is quoted to show that Brahma imparted Bhāgavata knowledge to Nārada and that it is not possible for anybody to recount all the greatness of the glorious Vishnu:—

4. विष्णोर्नु वीर्यगणनां कतमोऽर्हतीह

यः पार्थिवान्यपि कविर्विममे रजांसि ।

चक्रम्भ यः स्वरभसा स्खलितं त्रिपृष्ठं

यन्मां निशम्य सदनदुरुक्पमानम् ॥ 2-7-40

T. One, sufficiently clever may count the particles of dust on the earth, but no one can recount the glorious deeds of Viṣṇu who, observing that I was trembling, propped up my abode Satyaloka when it was tottering on account of irresistible force with which His step was raised in the Trivikrama Avatāra (manifestation).

The use of the word "Katama" for "Ka" in this verse indicates that the Bhāgavata is of Vedic sanctity and value. The word "Katama" occurs at the beginning of the Chāndōgya Upaniṣad "Katama Katamark" &c., and very frequently in the Vedic texts.

Proceeding to state that the Bhāgavata was handed down by Nārada to Vyāsa, Vyāsa's question to Nārada is introduced to indicate that the Puraṇa treats of the chief means to Mokṣa (Release) and thereby to fill the readers with interest in it. The story here runs thus: on one occasion Vyāsa seated on the bank of the river Saraswati thought as follows:—"The study of the Vedas after investiture with the sacred thread, the arrangement of the Vedas, instruction to pupils, service to preceptor's commands: worship of Fire: and the composition of the Bharata for the benefit of women and Sūdras not eligible for Vedic study—all these I have done and yet I am not satisfied. The reason seems to be this. Though the various duties (Dharmas) of man are propounded in the Bhāratam, yet it looks as if his duties to God which are most welcome to His devotees are not treated of clearly and distinctly for the benefit of weak minds." At this very time, Nārada arrived, and, honoured by Vyāsa, spoke thus:—"The arrangement of the Vedas and other purposes of Thy avatāra have all been achieved, and yet Thy countenance indicates some dissatisfaction." In the following verse Vyāsa gives a reply to Nārada:—

६. अस्त्येव मे सर्वमिदं त्वयोक्तं तथाऽपि नात्मा परितुष्यते मे ।

तन्मूलमव्यक्तमगाधबोधं पृच्छामहे त्वात्मभवात्मभूतम् ॥

1-5-5

T. Verily I have done all this of which you have spoken: still my mind is not satisfied. We enquire of thee its cause as it is not manifest. Thou art deeply learned and born of Brahma. (Note: The reason for Vēda-Vyāsa, avatāra of Viṣṇu's expressing Himself in the manner such sentiments is thus given in Padma-purāṇa:—"Though Hari is an embodiment of perfect wisdom and power, He sometimes refers to Himself as one wanting in power and wisdom to delude Jīvas of evil nature, who are thereby denied a true understanding of Nārāyaṇa") To this question of Vyāsa, Nārada replies in the following verse saying that his mental dissatisfaction is due only to not having specially expounded

the duties of His devotees towards Him and that the omission should be supplied:—

6. अतो महाभाग भवानमोघदृक् शुचिश्च वाः सत्यरतो धृतव्रतः ।

उत्क्रमस्याखिलधर्मगुप्तये समाधिनानुसर यद्विचेष्टितम् ॥ 1-5-23

T. Therefore, O glorious one of unfailing perception, of pure fame, devoted to truth and of severe austerity, may Thou narrate in distinct language the doings of Viṣṇu for preservation of all principles of righteousness.

It is in the same way stated that Nārada who had learnt the Bhāgavata from Brahma (four-faced) imparted it to Vēdavyāsa on the banks of the Saraswati. Vyāsa composed the Bhāgavata and taught it to His son Śrī Śuka who imparted it to Parikṣit and Sūta. Though the illustrious Śuka had no desires or attachment to his physical frame, yet he studied the Bhāgavata of his own accord, approached the great king Parikṣit and expounded it because his mind is always attracted by the glorious deeds of Śrī Hari, which is stated in the following verse:—

7. स्वसुखनिभृतचेतास्तद्व्युदस्तान्यभावो-

ऽप्यजितरुचिरलीलाकृष्टसारस्तदीयम् ।

व्यतनुत कृपया यस्तत्त्वदीयं पुराणं

तमखिलं वृजिनघ्नं व्याससूनुं नतोऽस्मि ॥ 12-12-66

T. I make obeisance to Śrī Śuka, son of Vyāsa, destroyer of all sins, who has studied and out of mercy promulgated the Bhāgavata Purāṇa that throws light on the true nature of God, individual souls and matter: for his mind is always attracted towards the brilliant deeds of God, notwithstanding that his heart was full of bliss of divine perception and he discarded all other things.

The following verse containing Saunaka's question to Sūta is quoted to indicate that Sūta narrated the Bhāgavata to Saunaka and other sages:—

8. अथाभिधेद्याङ्गमनोऽनुकूलं प्रभाषसे भागवतप्रधानः ।

यदाह वैयासकिरात्मविद्याविशारदो नृपतिं साधुपुष्टः ॥

2-8-25

T. Dear Sūta, you are one of the great devotees and can discourse agreeably to our hearts: therefore tell us what Vyāsa's son Śuka, versed in divine lore, expounded to the king Parikṣit by whom he was respectfully and eagerly requested.

Thereupon Sūta expounded the Bhāgavata Purāṇa to the sages. In the preceding six verses, one line of tradition of the Bhāgavata has been described, that is, from Nārāyaṇa to Brahma, from him to Nārada, thence to Vyāsa, thence to Śuka, thence to Parikṣit and Sūta and lastly from Sūta to Saunaka and other holy sages. Now, to describe another line by which the Bhāgavata was handed down, and to introduce Vidura's question to Maitrēya, the following verse is quoted as containing the observation that the purpose of uplifting the poor-minded souls is not served by all the works composed by Vyāsa before this:—

9. मुनिर्विबुधैर्भगवद्गुणानां सत्त्वापि ते भारतमाह कृष्णः ।

यस्मिन्नृणां ग्राम्यसुखानुवादैर्मतिर्गृहीता न हरेः कथायम् ॥ 3-5-12

T. Your friend the sage Vyāsa has produced the Mahābhārata for the purpose of illustrating the excellent attributes of the Supreme Being, but the purpose failed in the case of the weak-minded persons, as their intellect could grasp only the outward meaning and as they are by nature interested in the descriptions of vulgar pleasures and not in the accounts of Hari: though the work serves its purpose in the case of those who are of higher mental powers, whose hearts are attracted by the excellent attributes of Hari and filled with bliss and who do not care even for Mōkṣa (or release from Samsāra, and also in the case of those of mediocre mental powers who derive great happiness even on knowing some attributes of God directly and others by indirect interpretation according to their capacity.)

Having explained the necessity for composing a new work, Vidura expresses his opinion as follows:—

10. तदस्य कौषारवशमेदातुर्हरेः कथा मेव कथासु सारम् ।

उद्धृत्य पुष्पेभ्य इवार्तबन्धो शिवायनः कीर्तय तीर्थकीर्तेः ॥ 3-5-15

T. O, Maitrēya, friend of the distressed, do thou tell us for our benefit, the stories of Hari the beneficent Lord of purifying fame, for they are the best of all stories, like (the bee) extracting the essence from flowers.

The purport of the request is that the Bhāgavata may be expounded. It is to be noted that the Bhāgavata is not only full of sublime ideas, not easily comprehensible even to Devas, but it also expresses in clear terms for the benefit of weak-minded persons the essence of all the Vedas, Itihasas and Brahma Sūtrās. If it were otherwise, it would not have been taught to Brahma & etc.

In the next verse it is pointed out that the objectionable feature of the Bharata, to wit, that it seems to contain stories of vulgar pleasures does not exist in the Bhāgavata:—

11. कलिमलसंसृतिकालनोऽखिलेशो हरिरितरत्र न गीयते ह्यमीक्ष्णम् ।
इह तु पुनर्भगवानशेषमूर्तिः परिपठितोऽनुपदं कथा प्रसङ्गैः ॥ 12-12-65

T. The Supreme Lord Hari, the destroyer of the bondage of the evils of Kali, is not so constantly and distinctly sung in other books: but in this work Bhāgavata the glorious Lord of countless forms is sung constantly, at every step even in different discourses.

The following verses contain Maitrēya's reply to Vidura who had very clearly laid his heart before the sage:

12. सोऽहं नृणां क्षुल्लसुखाय दुःखं महद्भूतानां विरमाय तुभ्यम् ।
प्रवर्तये भागवतं पुराणं यदाह साक्षाद्भगवानृषिभ्यः ॥ 3-9-2

T. Being thus requested I too will impart to you the Bhāgavata Purāṇa which was taught to holy men directly by the worshipful one as a means of ending the great misery into which men have fallen for the sake of trifling pleasures.

The next four verses specify who is the worshipful One that taught the Bhāgavata, who were the holy men that learnt it, and how Maitrēya came to communicate it to Vidura:—

13. आसीनमुन्यां भगवन्तमाद्यं सङ्कर्षणं देवमकुण्ठसत्त्वम् ।
विवित्सवस्तत्त्वमतः परस्य कुमारमुख्या मुनयोऽन्वपृच्छन् ॥ 3-9-3

14. प्रोक्तं किलैतद्भगवत्तमेन निवृत्तधर्माभिरताय तेन ।
सन्तकुमाराय यदाह पृष्टः साङ्ख्यायनायाङ्ग-धृतव्रताय ॥ 3-9-4

15. साङ्ख्यायनः पारमहंस्य मुख्यो विवक्षमाणो भगवद्विभूतिः ।
जगाद सोऽस्मद्गुरवेऽन्विताय पराशरायाऽथ बृहस्पतेश्च ॥ ३-९-७
16. प्रोवाच मह्यं स दयालुरुक्तो मुनिः पुलस्त्येन पुराणमाद्यम् ।
सोऽहं ब्रूतैतत्प्रथममिदं वत्स श्रद्धालवे नित्यमनुव्रताय ॥ ३-९-८

T. Sanatkumāra and other holy men inquired of the divine venerable and powerful Śeṣa foremost among Jīvas or souls about the greatness (true nature) of the Supreme Lord, with the desire to learn it from him, when he was seated in Pātāla Lōka.

T. O beloved Vidura, by that most enlightened Śeṣa indeed this was imparted to Sanatkumāra, who was ever interested in the duties of renunciation that bring release from Saṁsāra *i.e.*, mundane bondage and in his turn Sanatkumāra, communicated it to Sāṅkhyāyana of sincere austerity at his request.

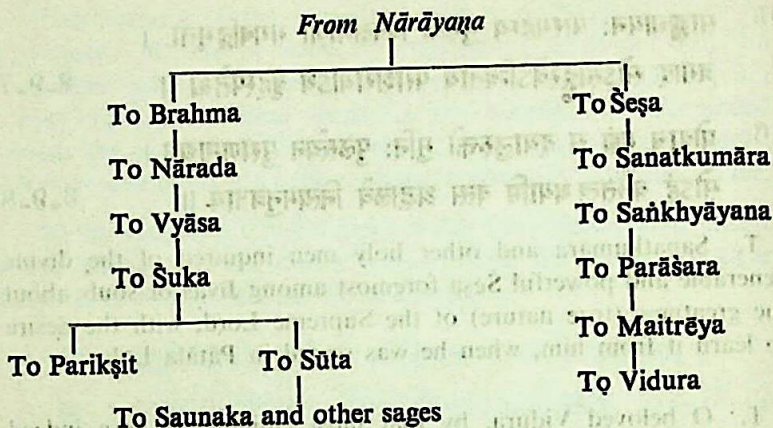
T. Sāṅkhyāyana foremost among ascetics of the highest order, being eager to proclaim the Lord's glories, imparted it to his deserving pupil Parasara our preceptor and to Bṛhaspati.

T. The merciful sage Parāśara blessed and advised by Pulastya imparted this best of Purāṇas to me: and I too will gladly expound it to you, O dear one, as you are ever longing for it, full of faith.

The story is that Parāśara's father having been devoured by a Rākṣasa (demon), Parāśara began to perform a sacrifice to destroy the race of Rākṣasas, but subsequently desisted from it on the advice of Vasiṣṭa. Pleased with Parāśara for saving his race (Rākṣasas) Pulastya blessed Parasara to be an expounder of the Bhāgavata.

The second line of the descent of the Bhāgavata is this:— Śeṣa heard it when Nārāyaṇa, taught it to Brahma: Śeṣa imparted it to Sanatkumāra, he to Sāṅkhyāyana, he to Parāśara, he to Maitrēya and he to Vidura.

The table below shows the two lines of the tradition of the Bhāgavata.



This chapter indicates mental recital (Smarāṇa) one of the nine duties viz., listening to His glories (Śravaṇam), narrating them (Kīrtanam), mental recital (Smarāṇam), service to God (Sēva), worshipping Him (Ejya), bowing to Him (Avanati), intimate friendship to Him (Sakhyam), servitude to Him (Dāśyam) and self-surrender (Ātma-samarpaṇam).

I surrender this the first chapter to Śrī Kṛṣṇa.

SECOND CHAPTER

राजवैराग्य प्रकरणम्

Parikshit's abdication

IN the previous chapter it is stated that Śrī Śuka taught king Parikṣit. It is an admitted fact that the king gave up his mighty kingdom and his desire to live and sat on the banks of the Ganges to listen to Śuka. A king might give up both under two circumstances, (1) when he is ashamed of living a life condemned for oppressing others to serve his personal ends: or (2) when he is afraid of being defeated by foreign invaders and mightier kings. In the case of Parikṣit neither of these existed; for, he was the one invincible emperor of the whole world and (3) he was so intensely devoted to Śrī Hari that no unrighteous act on his part could even be dreamt of. The question why he gave up his throne is put in the following verse:—

17. शिवाय लोकस्य भवाय भूतये य उत्तमश्लोकपरायणा जनाः ।

जीवन्ति नात्मार्थमसौ पराश्रयं मुमोच निर्विद्य कुतः कलेवरम् ।-4-11

T. Staunch devotees of the glorious Lord live for the sake of the prosperity, continuance and wealth of the world, (but) not for their personal benefit. Why did such Parikṣit discard his vast royal fortune and this human life?

In answering this question three verses are quoted describing the universal sovereignty and the unswerving supreme devotion of Parikṣit as well as his glory of having vanquished Kali, to listen to an account of which protects men against the attacks of Kali.

18. यदा परीक्षितुरुज्जङ्गले वसन्कलिं प्रविष्टं निजचक्रवर्तिने ।

निशम्य वार्तामनातेप्रियां ततः शरासनं संयुगरोचिराददे ॥ 1-16-11

T. While staying at Hastināpura in the Kurukṣetra, Parikṣit heard the unwelcome news that Kali had entered his own dominions and instantly the warlike prince snatched up his bow. When returning from his victorious expeditions, he came up to the banks

of the Saraswati, where he observed a Sūdra in the guise of a king as he was beating a famished cow that was shedding tears over the loss of her calf; and also a bull which stood tottering on only one leg left him (his other legs being already broken) and trembling for fear of the śūdra. Parīkṣit understood that the cow represented the Earth which was feeling sorry for being governed by ungodly rulers after the departure of Śrī Kṛṣṇa who had removed her burden and had adorned her surface with His "lotus feet": that the bull represented Righteousness which lost three of its feet viz., Austerity, purity and mercy, struck down by Conceit, lust and inebriety (Arrogance) and was about to lose its fourth foot e.g., Truthfulness, being assailed by falsehood and that the śūdra who was tormenting them was Kali. The king raised his sword to behead him: but Kali cast off his guise and fell prostrate at the king's feet; thereupon the king withdrew his sword and said as follows:—

19. न तो गुडाकेशयशोधराणां बद्धाञ्जलेर्भो भयमस्ति किञ्चित् ।

न वर्तितव्यं भवता कथञ्चित्क्षेले मदीये त्वमधर्मबन्धुः ॥ 1-17-30

T. O, Kali, as you have joined your hands in submission, there is no longer fear (of dismemberment of limbs or death) for you, from us who have inherited the fame of Arjuna and are following his footsteps: but as you are the parent of unrighteousness you are banished, you should not at all stay in our territories (land).

How Kali is the spring of all unrighteousness is described in the following verse:—

20. त्वां वर्तमानं नरदेव देहेष्वनुप्रवृत्तोऽयमधर्मयूथः ।

लोभोऽनृतं चौर्यमनार्य मोहो ज्येष्ठा च माया कलःश्च दम्भः ॥ 1-17-31

T. "O wretch, when thou enterest the person of kings (when the kings are possessed by thee) following thee comes the troop of vices, to wit, Avarice, untruthfulness, thievishness, ignorance, great treacherousness, quarrelsomeness and arrogance." Thus exiled, Kali prayed to the king for places to hide himself; and under the king's direction Kali confined himself to the places of gambling, drinking, prostitution, slaughtering house and riches

(gold) which are abodes of falsehood, intoxication, lust, foulness and hostility respectively. There is however one redeeming feature in Kali viz., that in his regime (Kaliyuga) beatitude can be attained by the single and simple means of reciting the names of the Supreme Being, whereas in Kṛta and other ages (yugas) it could not be attained except by very many hard and righteous practices. Parīkṣit spared Klai for this good feature in him. The reason for Parīkṣit's abdication:—On one occasion he went out on a hunting excursion with his bow, felt thirsty, entered a hermitage and asked for water of one who was absorbed in meditation with closed eyes. The sage did not respond. Taking offence at his silence, the king threw the body of a dead serpent about the sage's neck and went away. Observing it, the sage's son uttered a curse that the person who had insulted his father would be bitten to death by the snake Takṣaka on the 7th day from that. This incident was intimated to the sage when he rose from meditation; but he blamed his son for the curse as follows:

21. न वै नृभिर्नरदेवोऽपराध्यस्तं शत्रुमहस्य विपक्वबुद्धे ।

यत्तेजसा दुर्विषहेण गुप्ता विन्दन्ति भद्राण्यकुतो भयाः प्रजाः ॥ 1-18-43

22. अरक्षमाणे नरदेवनाम्नि रथाङ्गपाणावयमङ्ग लोकः ।

तदा हि चोरप्रचुरो विनङ्गयत्यरक्षमाणोऽविवरूथवत्क्षणात् ॥ 1-18-42

T. My child of immature mind, alas, you have uttered a curse against the king by whose valour people are protected and made happy without danger from any quarter and to whom no offence should ever be given. Indeed, if this world were not protected by Śrī Hari in the form of a king, it would be infested with robbers and ruined immediately for want of a protector, like an army not safe-guarded by a commander.

People called the king Parīkṣit for the vigilance he was always exercising on hearing of the predictions of astrologers that he would die of Takṣaka snake's poison. He bore the name Viṣṇu-rata, for his strong devotion to Śrī Kṛṣṇa who saved his life which was threatened with danger while yet in his mother's womb. The real cause for his abdication, which was the point raised at the beginning of this chapter, was the sin of his previous births, (Prārabdha karma) which developed into the form of a curse

from the son of a brahmin, whom the king by chance insulted in a way, for which he fully repented at heart on his way to his palace from the hermitage.

What the king did after he returned home is described below.

28. अथो विहाये मम मुञ्चलोकं विमृश्यतौ हेयतया पुरस्तात् ।

कृष्णाङ्घ्रिसेवामभिमृश्यमान उपाविशत्प्रायममर्त्यनद्याम् ॥ 1-19-5

T. Having been already convinced of the futility of the pleasures of this and other worlds, he abandoned them, clearly saw that only service at the Lord's feet is worth seeking after, and took his seat (in his palace) on the bank of the celestial river Ganges, fasting himself to death.

The greatness of the river Ganges is described in the following verse:—

24. या वै लसच्छ्रीतुलसीविमिश्रकृष्णाङ्घ्रिरेष्वभ्यधिकाभुनेत्री ।

पुनात्यशेषानुभयत्र लोकान् कस्तां न सेवेत मरिष्यमाणः ॥ 1-19-6

T. Preparing for death, who would not resort to the divine river which flows with the water purified by the dust on the feet of Śrī Hari mixed with fragrant Tulasi (the holy basil) and which sanctifies the dwellers in this and other worlds.

In the next verse it is stated that the devotees of Hari met the king at that sacred locality:—

25. तत्रोपजग्मुर्भुवनं पुनाना महानुभावा मुनयः सशिष्याः ।

प्रायेण तीर्थाधिगमापदेशैः स्वयं हि तीर्थानि पुनन्ति सन्तिः ॥ 1-19-8

T. The great sages with their pupils arrived there, purifying the world. Saintly men frequently visit sacred places under the pretext of pilgrimage, really to sanctify such places.

The names of some of the chief sages who met there are given below:—

26. अतिर्वसिष्ठ इच्यवनः शरद्धानरिष्टनेमि भृगुरङ्गिराश्च ।

पराशरो गाधिसुतोऽथ राम उतथ्य इन्द्रप्रपदेध्रुवाहौ ॥ 1-19-9

27. मेथातिथिर्देवल आर्षिषेणो भरद्वाजो गौतमः पिप्पलादः ।
मैत्रेय और्वः कवषः कुम्भयोनिर्द्वैपायनो भगवान्नारदश्च ॥ 1-19-10
29. अन्ये च देवर्षिवर्या राजर्षिवर्या अरुणादयश्च ।
नानार्षेय प्रचरान्समेतानभ्यर्च्य राजा शिरसा वन्दे ॥ 1-19-11

T. Atri, Vasiṣṭa, Cyavana, Śaradvāna, Ariṣṭanēmi, Bhṛgu, Aṅgīrasa Parāśara, Viśvāmitra, Rāma, Ucatya, Indrapramada, Idhmavāha, Mēthātithi, Devāla, Ārṣṭṣēna, Bharadvāja, Gautāma, Pippalāda, Maitrēya, Ourava, Kavaṣa, Agastya, the glorious Vyāsa and Nārada. Also other great sages from among the brahmins and kings as well as Aruṇa and others arrived there. The king honoured all the great sages and their followers that assembled there and made obeisance to them with his head bowed down.

The king welcomed them as follows:—

29. समागताः सर्वत एव सर्वे देवा यथा मूर्तिधरा स्त्रिपृष्ठे ।
नेहाथवामुव च कश्चनार्थं ऋते परानुग्रहमात्मशीलाः ॥ 1-19-24

T. Welcome to you all who have come from all sides like the gods in Satyalōka in visible personalities: those who resign everything to the Lord have no purpose in this or the other world except doing good to others.

He also entreated them as follows:—

30. पुनश्च भूयाद्भगवत्यनन्ते रतिः प्रसङ्गश्च तदाश्रयेषु ।
महत्सु यां या मुपयामि सृष्टिं मैत्र्यस्तु सर्वत्र नमो द्विजेभ्यः ॥ 1-19-16

T. May I be blessed again and again with finding delight in the Lord of infinite glory and in the association of great men who depend on him. Whatever be the body I may be invested with, may I in every such life enjoy the love (friendship) of great and holy persons like you who are devoted to Him. I bow to the twice-born.

May this, the second chapter please the Lord Śrī Kṛṣṇa

THIRD CHAPTER

श्री शुकागमनप्रकरणम्

Sri Suka's Arrival

THE greatness of Śrī Suka who was one of the guests on the occasion is described in this chapter. He is the preceptor who is inside our body as well as outside it. The following verse shows that he is our internal preceptor:—

३१. यं प्रव्रजन्तमनुपेतमपेतकृत्यं द्वैपायनो विरहकातर आजुहाव ।
पुत्रेति तन्मयतया तरवोऽपि नेदुस्तं सर्वभूतहृदयं मुनिमान्तोऽस्मि ॥ १-२-२

T. Whole-heartedly I bow to the sage Suka who is in the inmost heart of all beings. When he was going away free from all worldly desires and purposes, with his mind firmly set on God, and his father Vyāsa (as if) grieved at the separation, called out to him 'O son,' even the trees responded.

This indicates that Śrī Suka is the internal guide and preceptor and he is present in all beings (including trees). The next verse speaks of Suka as our external preceptor.

३२. यः स्वानुभावमखिलश्रुतिसारमेकमध्यात्मदोषमति तिर्षितां तमोन्धम् ।
संसारिणां करुणयाह पुराणगुह्यं तं व्याससूनुमुपयामि गुरुं मुनीनाम् ॥
१-२-३

T. I seek protection (under the feet) of Vyāsa's son (Śrī Suka), the preceptor of sages, who out of pity for those mortals who, distressed in samsara (mundane bondage), yearn after finding their way out of the blinding darkness (of ignorance), discourses in the shape of the Bhāgavata, on Brāhman of absolute wisdom, the one truth sung as the highest in all the Vedas, the one Supreme Being and the Light abiding in everybody (though) kept secreted deep in (other) Puranas.

३३. तत्राभवद्भगवान् व्यासपुत्रो यदृच्छया गामटमानोऽनपेक्षः ।

अलक्ष्यलिङ्गो निजलभतुष्टो वृत्तश्च बालैरवपूतवेषः ॥

१-२-४

T. (Just then), at that spot (where Parīkṣit was) appeared (unto the king) the worshipful son of Vyāsa, (full of divine light), who goes about the earth as the Lord's will directs him, with no purpose to gain, perfectly rejoiced at having gained the (uninterrupted) vision of, and devotion to, the Lord, and who bears no marks of caste or order, having eschewed all covering (or guise) and thronged about by children (wherever he appeared).

84. तं द्रव्यष्टवर्षं सुकुमारपादकरोरुवाहंसक्रपोलगात्रम् ।
चार्वाङ्गाक्षोन्न स तुल्यकर्णं शुभ्राननं कम्बुसुजातकण्ठम् ॥ 1-20-2
85. निगूढजन्तुं पृथतुङ्गवक्षसमावर्तनार्भि वलिवल्गूदरं च ।
दिगम्बरे वक्रविकीर्णकेशं प्रलम्बबाहुं स्वमरोत्तमाभम् ॥ 1-20-3
86. श्यामं सदापीच्यवयोऽङ्गलक्ष्म्या स्त्रीणां मनोज्ञं रुचिरस्मि तेन ।
प्रत्युत्थिता मुनयश्चासनेभ्यस्तल्लक्षणज्ञा अपि गूढवर्चसम् ॥ 1-20-4

T. He was of 16 summers with tender feet, hands, thighs, arms, shoulders, cheeks and body, with elegant rosy eyes, high nose, symmetrical ears, clear forehead and conch-shaped neck. With stout collar bones, high (full) spacious chest, eddy-like navel and lovely-folded belly. He was stark-naked and he had curved dishevelled hair: his arms were long and his bearing was divine. His complexion (the color of his body) was glossy black and he was endearing to women by the lustre of his person of 16 summers and by his sweet smiles. The sages who recognised him by the secret marks known to them in spite of their hidden splendour, rose from their seats (and went forth) to welcome him.

87. स विष्णुरातोऽतिथय आगताय तस्मै सपर्यां शिरसा जहार ।
तनो निवृत्ता बबुधाः स्त्रियोऽर्भकाः महासने चोपविवेश पूजितः ॥ 1-20-5
88. प्रशान्तमासीनमकुण्ठमेघसं मुनिं नृपो भागवतोऽभ्युपेत्य ।
प्रणम्य मूर्ध्नाऽवहितः कृताञ्जलिर्नत्वा गिरा सन्नृतयान्व पृच्छत् ॥ 1-20-7

T. Then Parīkṣit, beloved of Viṣṇu (revived by Viṣṇu) fetched on his own head materials to worship the welcome guest; thereupon the common people, women and children stood aloof (dispersed);

and being duly honoured, Śrī Śuka took the high seat offered to him. The king a devotee of God, approached the seated sage of high (unfailing) light and beloved of God, made obeisance to him with his head bowed down and hands folded and urged his query to him in endearing words.

The details of his inquiry are given in the next three verses. In the first of them Śrī Kṛṣṇa is praised by the king as the benefactor to his forefathers with the belief that such praise may enable him to conquer his senses which are ordinarily invincible.

39. पितामहा मे समरेऽमरञ्जयैर्देवव्रताद्यातिरथैस्तिमिङ्गलैः ।

दुरत्ययं कौरवसैन्यसागरं कृत्वाऽतरन्वत्सपदं स्म यत्सुवाः ॥ 10-1-5

T. With Śrī Kṛṣṇa as a boat (for their succour) my grandfathers, Dharmarāja and others, easily overcame (crossed over) like a small pond, the insurmountable ocean of Kaurava armies teeming with the whales of Bhīṣma and other matchless warriors who could conquer even the immortal gods in battle.

In the next verse the king offers his praises to Śrī Kṛṣṇa as benefactor to himself:—

40. द्रौण्यस्त्रविप्लुष्टमिदं मदङ्गं सन्तानबीजं कुरुपाण्डवानाम् ।

जुगोप कुक्षिज्ज्ञात आचचक्रो मातुश्च मे यः शरणं गतायाः ॥ 10-1-6

T. When my body, (undeveloped embryo) but the one seed left to continue the line of Kurus and Pāṇḍavas was being burnt by the weapon (missile) of Drōṇa's son (Aswatthāma) the same Śrī Kṛṣṇa appeared in the womb of my mother who sought refuge in Him and protected it (my body) with His Disc (chakra) drawn up.

The story is that when Śrī Kṛṣṇa was returning to Dwāraka after the termination of the Great War, Uttara, widow of Abhimanyu prayed to him to save the child in her womb when it was about to be consumed by the fire of the Brahma Sira missile of Drōṇa's son Aswatthāma: and the Lord warded off the missile with His Disc (chakra) and saved the child. Having thus stated that Śrī Kṛṣṇa was the saviour of his forefathers, himself and his mother, Parīkṣit refers in the next verse to Śrī Kṛṣṇa as the universal benefactor abiding in all (jīvas) as Puruṣa and outside as Kāla and asks Śuka to narrate His glories:—

41. वीर्याणि तस्याखिलदेहभाजामन्तर्वहिः पुरुषकालरूपैः ।

प्रयच्छतो मृत्युमनामयं च मायामनुष्यस्य वदस्व विद्वन् ॥ 10-1-7

T. O learned sage! relate the glories of God who dwelling as Puruṣa inside the bodies of all beings and as Kāla outside them, keeps them on the circuit of worldly life and also grants them final emancipation from it, and who appeared in human form as Śrī Kṛṣṇa at His will and pleasure.

In the following verse it is stated that Parīkṣit's request was complied with by Śuka:—

42. एवं निशम्य भृगुनन्दन साधुवादं

वैयासकिः स भगवानथ विष्णुरातम् ।

प्रत्यर्च्य कृष्णचरितं कलिकल्मषघ्नं

व्याहर्तुमारभत भागवतप्रधानः ॥ 10-1-14

T. O, Saunaka! then the illustrious Śuka son of Vyāsa, foremost among God's devotees, having heard the request of Parīkṣit applauded him and commenced to relate the great glories of Śrī Kṛṣṇa, which destroy the sins of Kali.

May Śrī Kṛṣṇa accept this the 3rd chapter!

FOURTH CHAPTER

संक्षिप्य शास्त्रार्थ प्रकरणम्

Briefly the theme of the sacred books.

IN order to create interest in what Śuka is going to relate, the great benefit that accrues from listening to stories of Hari is indicated in these 4 verses:—

43. पिवन्ति ये भगवत् आत्मनः सतां कथामृतं श्रवणपुटेषु सम्भृतम् ।
पुनन्ति ते विषयविदूषिताशयं ब्रजन्ति तच्चरणसरोरुहान्तिकम् ॥ 2-2-40
44. ज्ञानं यदा प्रतिनिवृत्तगुणोर्मिचक्र-
मात्मप्रसाद उभयत्र गुणोष्वसङ्गः ।
कैवल्यसम्भृतपथस्त्वथ भक्तियोगः
को निर्वृतो हरिकथासु रतिं न कुर्यात् ॥ 2-2-12
45. निवृत्ततर्षैरुपगीयमानाद्भवौषधाच्छ्रोत्रमनोऽभिरामात् ।
क उत्तम श्लोकगुणानुवादात् पुमान् विरज्येत विना पशुघ्नात् ॥ 10-1-4
46. को नाम लोके पुरुषार्थसारवित्तुराकथानां भगवत्कथासुधाम् ।
आपीय कर्णाञ्जलिभिर्भवापहामहो विरज्येत विना नरेतरम् ॥ 3-14-52

T. Those who drink of the nectar of the stories of the glorious Lord poured into the cup of their ears by the pious and wise secure the purification of their mind corrupted by worldly objects: and also attain to the presence of His lotus feet.

T. Who can feel happy when he fails to take delight in the stories of Hari which when heard lead successively to the pleasures of mental equanimity, of dissociation from worldly objects of sense, of wisdom which repels the wave like feelings of hunger, thirst, grief, delusion, passion and hate; and of loyal devotion which is the safest highway to final beatitude.

T. Except one who habitually performs religious sacrifices involving animal slaughter to attain worldly pleasures, what person would turn a deaf ear to or refrain from singing the glories of the most praiseworthy Lord, which are reverentially sung by those that are free from worldly desires, which are panacea for ridding the worldly existence and which delight the ears and hearts of the listeners.

Note:—The idea is that duties should be performed without desires and that he who performs them with a view to attain worldly ends such as pleasures of Indra's paradise is not wise.

T. Unless he were some other than a man (*i.e.*, a lower animal) what person that has understood the object of human life and heard with his ears (as if he tasted ambrosia in his joined hands) the stories of Śrī Hari which are the best of all accounts of the past ages and which prevent recurrence of births, would indeed be dissatisfied with them.

Having thus by mentioning the good effects of such hearing created eagerness to listen to stories of God, the author proceeds to quote the next verse conveying the greatness of Bhāgavata and kindle interest in the hearers to listen to it:—

47. निगमकल्पतरोर्गलितं फलं शुक्रमुखादमृतद्रवसंयुतम् ।

पिबत भागवतं रसमालयं मुहुरहो रसिका मुवि भावुकाः ॥ 1-1-3

T. O blessed residents of the Indian continent (Bharata Khanda), capable of grasping the essence, so long as you subsist, drink every moment the delicious juice of the fruit of Bhāgavata which is the embodiment of the essential sap of the heavenly tree of scriptures and which, infused with the nectar of Suka's lips flows on to the earth.

Note:—Suka is the name of Vyāsa's son and it is a common word for parrot; and the popular idea is that a fruit bitten by a parrot gains flavour. The Vedas and Kalpa tree are alike in that both fulfil the desires of their votaries. Just as a fruit is the embodiment of the sap of a tree, so also Bhāgavata is the embodiment of the essence of Vēdas and Śāstras. The idea is that Vyāsa extracted the essence of all Vēdas and Śāstras, made it Bhāgavata and taught it to His son Śuka. The latter propagated it on the earth by

expounding it to the assembly of sages in Parīkṣit's presence. In order to create further interest in the Bhāgavata, the next verse containing its purport is quoted:—

48. शृण्वन् गृणन् संसरयंश्च चिन्तयन् नामानि रूपाणि च मङ्गलानि ते ।
क्रियासु यस्त्वच्चरणारविन्दयोरविष्टचित्तो न भवाय कल्पते ॥ 10-9-38

T. He who himself hears, recites, memorises, contemplates, and also makes others hear, recite, memorize and contemplate, your auspicious names and forms will have his mind fixed on your lotus-like feet in his actions and escape from recurrence of births.

The following points may be understood from this verse (i) The purport of Bhāgavata is that a person who fixes his mind on the lotus-like feet of Hari by constantly listening to His glories etc., will attain the summum bonum of life. The first stage in such attainment is cessation of unhappiness; and the words न भवाय-कल्पते in the verse indicate that this stage can be reached. (ii) The words "mind fixed on your lotus-like feet" indicate that the means of devotion (*Bhakti-yōga*) is according to Bhāgavata the most important of the three means viz., wisdom (*Gñāna-yōga*) devotion (*Bhakti-yōga*) and action (*Kriyā-yōga*) to the summum bonum. (iii) Out of the 30 devotional duties (*Sādhana-bhakti*) described in chapter 20 of this book, the best is that which leads to the strongest attachment to his lotus-feet (*Sādhya-bhakti*). (iv) Listening to His glories etc., are examples of such devotional duties leading to such attachment. (v) Attachment to His feet implies detachment from all other things (*Vairāgya*) which is also the purpose for which devotional duties are practised. (vi) The words "in his actions" in the verse indicate that the practice of devotional duties also leads to spiritual knowledge (*Gñāna*), that for any action the individual is not the agent, that the fruit of action should not be desired, that God is the independent agent and that all actions should be recognised as His worship. (vii) The verse also implies that hearing of and repeating God's auspicious names, and memorising and meditating on His auspicious forms result in fixing the mind on His lotus-feet not only when those duties are performed, but also when other actions are done. (viii) Until a person reaches this latter stage, he should continue to hear of and recite God's auspicious names and memorise and meditate on His auspicious forms fixing his mind on His lotus-feet.

49. सकृन्मनः कृष्णपदारविन्दयोर्निवेशितं तद्गुणरागियैरिह
न ते यमं पाशभृतश्च तद्भटान् स्वप्नऽपि पश्यन्ति हि चीर्णनिष्कृताः ॥
6-1-19

T. Those who direct their minds even once towards His lotus-feet with love for their excellence, are absolved from all sins and never approached by the god of death, Yama, or his servants holding his chains.

When it is said that even a single thought of Hari obviates punishment by the God of death in another world, it follows that freedom from misery undoubtedly accrues to one whose mind is constantly fixed on His lotus-feet. Authority is now quoted for the views set forth above:—

50. धर्मः प्रोज्झित कैतवोऽत्र परमो निर्मत्सराणां सताम्
वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम् ।
श्रीमद्भागवते महामुनिकृते किं वा परैरीश्वरः
सद्यो हृद्यवर्ह्यतेऽत्र कृतिभिः शुश्रूषुभिस्तत्क्षणात् ॥ 1-1-2

T. This glorious Bhāgavata Purāṇa composed by the illustrious Vyāsa teaches the supreme religious duty free from hypocrisy of man to God; and also the really existing thing which bestows beatitude, which eradicates the three great miseries to which human beings are subject in this world and which ought to be known by good people free from envy. Indeed what is the use of teaching other duties? The Lord is enshrined at once in the hearts of those blessed people who worship Him in the prescribed way in this Bharata-Khanda (Indian continent) in this human life.

This verse also gives the purport of the scriptures that he who fixes his mind on Hari escapes from the cycle of births. The same point is reiterated in the next verse:—

51. शास्त्रोष्वियानेव सुनिश्चितो नृणां क्षेमस्य सम्यग्विमृशेषु हेतुः ।
असङ्ग आत्मव्यतिरिक्तवस्तुनि दृढा रतिर्ब्रह्मणि निर्गुणे च या ॥ 4-22-21

T. What is firmly established by a careful analysis of the sacred books is that strong devotion to the supreme spiritual Being and

dissociation from all other things are the way to the summum bonum of life. This is all; there is nothing more.

In the next four verses it is explained that the practice of religious duties such as putting faith in God etc., does not directly result in final beatitude, but only leads to strong devotion to Him and dissociation from all other things, and thereby the summum bonum is attained:—

52. तच्छ्रद्धया भगवद्धर्मचर्यया जिज्ञासयाऽध्यात्मिकयोगनिष्ठया ।
योगेश्वरोपासनया च नित्यं पुण्यश्रवः कथया पुण्यया च ॥ 4-22-22
53. अर्थेन्द्रिया रामगुणेष्वतृष्णया तत्सम्मतानामपरिग्रहेण च ।
विविक्तलुब्ध्याऽपरितोष आत्मन्विना हरेर्गुणपीयूषपानात् ॥ 4-22-23
54. अहिंसया पारमहंस्यचर्यया स्मृत्या मुकुन्दा चरिताप्यसीधुना ।
यमैरकामैर्नियमैरनिन्दया निरीहया द्वन्द्वतितिक्षया च ॥ 4-22-24
55. हरेर्मुहुस्तत्परकर्णपूरया गुणाभिधानेन विजृम्भमाणया ।
भक्त्याह्वसङ्गः सदसत्परात्मनि स्यान्निर्गुणे ब्रह्मणि चाञ्जसारतिः ॥ 4-22-25

T. Faith in the Supreme Being performance of religious duties, consideration of the means to reach the Supreme Being, service to spiritually great men, listening to the stories of Śrī Hari; cessation of desire for gross pleasures of this or other worlds, dissociation from persons addicted to such pleasures, living in seclusion, dissatisfaction in mind when it is not enjoying the nectar of the glorious attributes of Hari and satisfaction when enjoying such nectar; avoidance of thought of evil to any being, subjugation of the sense-organs like an ascetic of the highest order, remembering that the worldly things are temporary and God's attributes are infinite, performance without desire of the 12 moral duties called Yamas which should be practised constantly and the 12 Niyamas practised occasionally, refraining from reviling great men, to be contented with what is got by chance, patient endurance of the effects of heat and cold and the like; and devotion progressing constantly by narrating Hari's stories to His devotees, thereby adorning their ears and by counting His great deeds,—the practice of all

these religious duties lead to strong attachment to the Supreme spiritual Being abiding in and directing the body and the senses, and to gradual dissociation from other things.

The 12 yamas are harmlessness, truth-speaking, non-thieving, seclusion, modesty, non-hoarding, belief in God and the other world, celibacy, silence, firmness of mind, patience and fearlessness. The 12 *Niyamas* are purity, uttering prayers, penance, oblations, faith, hospitality, worship, pilgrimage, benevolence, contentment, service to preceptors and protection from fear. The next and final stage is specified in the following verse:—

56. यदा रतिब्रह्मणि नैष्ठिकी पुमानाचार्यवान् ज्ञानविरागरहसा ।

दहत्यबीजं हृदयं जीवकोशं पञ्चात्मकं योनिमिवोत्थितोऽग्निः ॥ 4-22-28

T. When strong devotion to the Supreme Lord is firmly established in a person by the grace of his preceptor, with preponderance of wisdom and renunciation, then it destroys the material vesture of the soul which is made up of the 5 elements of earth, water, etc., in the same manner that fire burns out the pieces of wood from which it is generated by rubbing.

This is the effect of devotion to God. The subtle frame (*Liṅga Dēha*) of the soul is material and is liable to destruction; jīva's natural form is spiritual and eternal.

The last 6 verses set forth the five important points of the verse 49 which gives the purport of the Bhāgavata viz., that devotion to God should be intense; that worldly concerns should be eschewed; that the ordinary means of listening to God's stories etc., lead to the higher stages in the way to salvation i.e., attachment to God and detachment from other things; that freedom from recurrence of births is one of the results of such means; and that it is indispensable to secure the favour of the preceptor.

This is the fourth chapter. May Śri Hari be pleased !

FIFTH CHAPTER

वैराग्यप्रकरणम्

Renouncing the world

IT is stated in the previous chapter that freedom from worldly desires and devotion to God are the only two direct means to liberation and that other means to lead them. To explain how freedom from worldly passions can be attained, it is shown in this chapter that the course of worldly life deserves to be eschewed. Worldly life consists of affection for one's own body, wife, house and other belongings. Secular life is always associated with unhappiness, in the past present and future. The unhappiness ceases to be by giving up worldly passions. As absence of worldly desires strengthens wisdom and devotion to God, secures His good will and leads to final beatitude, it deserves to be attained with all vigilance. The following verse indicates that it strengthens wisdom.

57. न तस्य तत्त्वग्रहणाय साक्षाद्वरीयसीरपि वाचः समासन् ।

स्वप्ने निरुक्त्या गृहमेधसौख्यं न यस्य हेयानुमितं स्वयं स्यात् ॥ 5-11-3

T. Even the eminent sayings of scriptures do not conduce to the acquisition of knowledge of the real nature of the Supreme Being in the case of a person who fails to understand intuitively that worldly pleasures deserve to be abandoned, as they are analogous to the pleasures of a dream.

That unhappiness is obviated by giving up worldly passions is a matter of practical experience. Even if knowledge of the Supreme Being is imparted from outside, it is settled in the heart of a person, only if he gives up the worldly passions; so it is stated at the end of the last chapter that the abandonment of worldly passions conduces to strengthen spiritual knowledge and devotion. That it secures His favour can only be proved by quotations from sacred books such as this:—The Lord says, "How can I desert those persons who have taken refuge in me, leaving their wives, houses, sons and all their property." This quotation refers to

persons to whom the spirit of renunciation occurs intuitively. In the case of other persons, the Lord instils the spirit by force as stated in the verse. "I withdraw the prosperity of the person on whom I wish to bestow my favour."

The individual soul destined to come into this world from another with the remnants of the fruits of actions done in previous lives, enters a male's body through the medium of food and dwells in it for 3 months, suffering pain; then it passes into the woman's womb through his semen and stays there for 9 months in pain, resting in the foetus gradually increasing in size and limbs formed. In some cases it is endowed with a recollection of previous births in the seventh month; but it suffers intense pain in all its organs partly on account of bitter, hot and saltish odour in the food swallowed by the mother and partly on account of the bites of the worms dwelling in the urinary and foecal passages of the mother. It is smitten with remorse and swears to refrain from doing unworthy actions in future: but being unable to find any antidote for the suffering remains in grief. This condition of the soul is indicated in the following verse:—

58. देहान्यदेहविवरे जठराग्निनाऽसृग्विण्मूत्रकूपपतितो भृशतप्तदेहः ।

इच्छन्नितो विवसितुं गणयन् स्वमासान्निर्वास्यते कृपणधीर्भवता कदा नु ॥

3-82-18

T. Though the individual soul is endowed with a body of its own, it dwells in a cavity of another body, falling into the pools of blood, urine and foecal matter with its frame scorched by the heat in the digestive organs; in this pitiable condition its mind longs for expulsion from that nasty abode, mother's womb, and counts the months, looking forward for the time when it pleases God to expel it.

Having described the unhappy condition of the soul before birth, the author proceeds to quote the verses describing the sorrows felt for deaths:—

59. अहो विधातस्त्वमतीव बलिशो यस्त्वात्मसृष्टेः प्रतिरूपमीहसे ।

परे तु जीवत्य परस्य या मृतिर्विपर्ययश्चेत्त्वमसि ध्रुवं परः ॥ 6-14-53

60. न हि क्रमश्चेदिह मृत्युजन्मनोः शरीरिणामस्तु तदात्मकर्मभिः ।

यः स्नेहपाशो निजसङ्गवृद्धये स्वयं कृतश्चेत्तमिमं विवृश्रसि ॥ 6-14-54

T. O creator, you are blameworthy, for, what you do is sometimes hostile to your own creation, *e.g.*, the younger person dies while the older is living. If you reverse this course, that is, if the older dies before and the younger afterwards, you would be praiseworthy. Want of regularity in the courses of births and deaths of individuals may be attributed to their own previous actions; and it would not have mattered much if you had broken the bond of affection which you formed for the growth of the beings created by you.

Affection is the cause of grief for separation; if it is rooted out, there would be no grief. To create further distaste in worldly life, a verse is quoted from another context containing what the God of Death who assumed the disguise of a boy said to the widows of a king to console them when they were breathlessly weeping for the terrible calamity which none could repair:—

61. अहो वयं धन्यतमा यदत्र त्यक्ताः पितृभ्यां न विचिन्तयामः ।

अभक्ष्यमाणा अबला वृकादिभिः स रक्षिता रक्षति यो हि गर्भे ॥ 7-5-38

T. We are indeed blessed, because though we are abandoned by our parents, we are not feeling sorry. Though we are helpless, we are not devoured by beast of prey, because He who protects the embryo in the womb protects us.

In the next verse it is set forth that no purpose is served by feeling sorry for what occurs unavoidably according to Destiny:—

62. पथि च्युतं तिष्ठति दिष्टरक्षितं गृहे स्थितं तद्विहतं विनश्यति ।

जीवत्यनाथोऽपि तदीक्षितो वने गृहेऽपि गुप्तोऽस्य हतो न जीवति ॥ 7-2-40

T. Anything dropped on the way may remain there, if it is protected by Providence. Anything secured in the house may perish if it is condemned by Destiny. A person uncared for in a forest lives if he is looked after by Him. A person protected in a house may die if he is doomed by Him.

Having described the sorrow felt for deaths, the author quotes the next seven verses to describe the troubles of youth, omitting to mention the troubles of childhood on the ground that people do not care for them as they do not mind the physical pain in teething.

63. कथं प्रियाया अनुकम्पितायाः सङ्गं रहस्यं रुचिरांश्च मन्त्रान् ।
सुहृदसु ततः स्नेहवशः शिशूनां कलाक्षराणां मनुक्तं चित्तः ॥ 7-6-17
64. प्रप्ताः स्मरं स्तादुहितृर्हृदय्या आतृन् स्वसृवां पितरौ च दीनौ ।
गृहान् मनोज्ञान् रुचिरच्छदांश्च वृत्तींश्च कुल्याः पशुभृत्यवर्गान् ॥ 7-6-18
65. त्यजेत कोशस्थ इवेहमानः कर्माणि लोभादवितृप्तकामः ।
औपस्थ्यजैह्वयं बहु मन्यमानः कथं विरज्येत दुरन्तमोहः ॥ 7-6-19
66. कुटुम्बपोषाय च यन्निजायुर्न बुध्यतेऽर्थं विहतं प्रमत्तः ।
सर्वत्र तापत्रयदुःखितात्मा निर्विद्यते न स्वकुटुम्बे रामः ॥ 7-6-20

T. How can a person give up the secret company and the pleasant conversation of his beloved wife for whom he feels sympathy, when he is under the influence of his well-wishers, children and friends, with his heart charmed by the sweet, indistinct lisping of his children, when he remembers his own handsome daughters married in families of rank, his brothers, sisters or helpless parents, his delightful and well-furnished houses, holdings inherited from ancestors, cattle and retinue of servants, when he is actively engaged like a wasp, when his greedy desires are unfulfilled, when he is overfond of the pleasures of touch and of taste and is subject to endless delusion. Spending the whole of his lifetime in maintaining his family, not knowing that the purpose of life is baffled, suffering constantly the 3 kinds of miseries which human beings undergo in this world, the person is under heavy delusion and fails to renounce.

Out of all troubles, the worst are due to fondness for wealth and women as shown in the following verses:—

67. वित्तेषु नित्याभिनिविष्टचेता विद्वांश्चदोषं परिवित्तहर्तुः ।
प्रेत्येह चाथाप्यजितेन्द्रियस्तदशान्तकामो हरते कुटुम्बी । 7-6-21

68. यतो न कश्चित्कच दत्र विद्वान् दीनं स्वमात्मानमलं समर्थः ।
विमोचितुं वामदृशां विहारक्रीडामृगोऽयं निगडोऽक्षि सर्गः ॥ 7-6-23
69. निर्जित्य दिक्चक्रमभूतविग्रहो वरासनस्थः समराजवन्दितः ।
गृहेषु मैथुन्यपरेषु योषितां क्रीडामृगः पुरुष ईश गीयते ॥ 10-54-53

T. The house-holder whose heart is incessantly drawn towards wealth continues to appropriate the wealth of others, with passions unsubdued and desires unfulfilled, though he knows that sin accrues in this and other lives by appropriating others' wealth. The person addicted to women is like a pet animal reared for amusement without the least ability to release his pitiable self at any time or place, though he may be a learned man; the glances of women being his fetters. Even the mighty king who has conquered the whole world and is seated on his excellent throne, receiving praises from kings who were once his equals, allows himself to be treated like a pet deer, when he steps into the pleasure-houses of his women; and the bards in the world sing his stories.

The troubles attending youth having been mentioned, the sorrows of old age are referred to below:—

70. विद्वानपीत्यं दनुजाः कुटुम्बं पुष्णन् स्वलोकाय न कल्पते वै ।
यत्स्वीयपारक्यविभिन्नभावस्तमः प्रपद्येत यथा विभूदः ॥ 7-6-22

T. O sons of Danu, though a person is well versed in scriptural lore, if he continues to foster his family with a mind always bent on making a distinction between belongings of his own and those of others, with a view to bestow favours on the former and none on the latter; he cannot rise to higher worlds which he does not deserve; but he falls into hell like an unwise man.

Having described the sorrows that befall an individual from the time of residence in his mother's womb to the time of his death, the author proceeds to quote in the next 21 verses, examples of those who lived and died before. The first 5 of them refer to the freedom from attachment to worldly affairs of the great king, Mucukunda:—

71. विमोहितोऽयं जन ईश मायया त्वदीयया त्वां न भजत्यनर्थदृक् ।
सुखाय दुःखप्रभवेषु सज्जते गृहेषु योषित्पुरुषश्च वञ्चितः ॥ 10-54-47
72. ममैष कालोऽजित निष्फलो गतो राज्यश्रियोन्नद्धर्मदस्य भूपतेः ।
मर्त्यात्मबुद्धेः सुतदारको शेष्वासज्जमानस्य दुरन्तचिन्तया ॥ 10-54-49
73. कलेबरेऽस्मिन् घटकुड्यसन्निभे निरूढमानो नरदेव इत्यहम् ।
वृतो रथेभाश्चपदात्यनीकपैर्गां पर्यटन् त्वामगणय्य दुर्मदः ॥ 10-54-50
74. पुरा रथैर्हेमपरिष्कृतैश्चरन् मतङ्गजैर्वा नरदेव ताञ्जतः ।
स एव कालेन दुरत्ययेन कलेवरो विद् कृमिभस्ससंज्ञितः ॥ 10-54-25
75. मन्ये ममानुग्रह ईश ते कृतो राज्यानुबन्धापगमो यदृच्छया ।
यः प्रार्थ्यते साधुभिरेकर्चयया वनं विविक्षद्विरखण्डभूमिपैः ॥ 10-54-53

T. O Lord, these men and women being under delusion on account of Your will, fail to attach themselves to You, though they are aware of the troubles that befall thereby: but they fix their affection on houses and other belongings which cause trouble. O invincible Lord, all this time of my life was spent fruitlessly. I was a king, proud of the glory of my kingdom, believing this mortal body to be the self (Ātma), attached with ceaseless anxiety to children, wife and treasures. Fixed in this body resembling an earthenware or wall, I bore the name "King," surrounded by chariots, horses, soldiers and elephants and was going about in great infatuation without heeding Thee. The same body which was formerly called "King," going about on chariots and elephants adorned with gold, happens, in course of inevitable time, to be called foecal matter, worms and ashes. O Lord, I consider that Thou hast done me great favour by severing the tie of kingship without my efforts: and this undoing of the tie is sought after by great sovereigns by entering a forest to lead a life of solitude by righteousness.

Mucukunda described in the above 4 verses was a son of *Mandhatha* a descendant of *Ikṣvāku*. He was a mighty king and protected the *Dēyas* (gods) in their region at their request for a long time from the ravages of the *Asuras* (demons). Noticing

that his relations and subjects were longing for his return, the Dēvas offered to give him any boon he might choose except final emancipation from worldly life. As Mucukunda was wearied in the long warfare with the Asuras, he preferred to enjoy rest and therefore asked the Dēvas to give him the boon of long sleep. It was granted to him. While he was sleeping soundly in a cave, Yavana who invaded Śrī Kṛṣṇa's Dwāraka and was driven away and chased by him, happened to run into the cave. He accidentally set his foot on Mucukunda and woke him. The very fall of Mucukunda's eye-sight burned down Yavana, and Śrī Kṛṣṇa's purpose was served. Prompted by Śrī Kṛṣṇa to choose a boon, Mucukunda desired no worldly pleasures, but preferred to go to the locality where the avatāras, Nara and Nārāyaṇa, were. It is possible to say in his case that he rejected all worldly pleasures as he had enjoyed them long to his heart's content; but there are other cases e.g., *Priyavrata* mentioned in the next 4 verses. He resorted to renunciation even when no worldly pleasures were yet enjoyed and the sovereignty of a large kingdom was offered and was imminent. He was the son of *Swayambhuva Manu*. He obtained initiation into spiritual secrets through the grace of Nārada and was leading a life of strict austerity and devotion to God. He refused to comply with his father's request to rule his mighty kingdom. Brahma (four-faced) to whom the internal thoughts of all are manifest, appeared before him, accepted his homage and spoke thus:—

76. यद्वाचितन्त्यां गुणकर्मनामभिः स्वदाममिर्वत्स वयं सुयोजिताः ।

सर्वे वहामो बलिमीश्वराय प्रोता नसीव द्विपदे चतुष्पदः ॥ 5-1-14

T. Like the four-footed cattle fastened at night to a long rope with their individual smaller ropes, and led by nose-strings during day time to do service to their two-footed human master by carrying loads for him, we all have our individual attributes, actions and names prescribed in the God's word, Vēda and we offer our homage to our Lord by discharging the duties enjoined on us.

Having thus expressed his opinion that *Priyavrata* should carry out his father's commands just as he (Brahma) is executing his father, God's orders and just as his own son *Swayambhuva Manu* is executing his orders, Brahma meets in the next verse

the doubt in Priyavrata's mind that his own purpose of devotion to God would be baffled by his accepting the kingdom:—

77. भयं प्रमत्तस्य वनेष्वपि स्यात् यतो वसन्ते सह षट् सपत्न्याः ।

जितेन्द्रियस्यात्मरतेर्बुधस्य गृहाश्रमः किन्नः कुरोत्यवद्यम् ॥ 5-1-17

T. There is danger even in forests to a person who has neglected his house-holder's duty and retired to them; because the six internal foes, viz., Love of sense-pleasures, Anger, Avarice, Delusion, Lustful passion and Envy continue to lodge in him. What harm could the position of a house-holder do to him if he subdues his sense organs, if he is attached to God and is wise?"

The next verse is an answer to the query in *Priyavrata's* mind, viz., "Is it proper to put to other uses this body which is the means of attaining the summum bonum of life?"

78. यः षट् सपत्न्यान् विजिगीषमाणो गृहेषु निर्विद्य यतेत पूर्वम् ।

युद्धयेत दुर्गाश्रित ऊर्जितारीन् क्षीणेषु कामं विचिरेद्विपश्चित् ॥ 5-1-18

T. A wise man that wishes to conquer his six internal foes should enjoy the house-holder's pleasures, become disgusted, abandon them and try in the same way that a king occupying a fortress fights first his foes when they are strong and moves freely when their strength has dwindled.

The next verse describes what Priyavrata did after ruling his kingdom in obedience to his grand-father's commands and bearing sons:—

79. स्वपुत्रेभ्य इमां गां यथादायं विभज्य मुक्तभोगं

महिषीं मृतकमिव स महाविभूतिं अपहाय

स्वयं निहितनिर्वेदो हृदि गृहीतरुचिरहरि

विहारानुभवः भगवतो नारदस्य पदवीमनुससार ॥ 5-1-38

T. He duly partitioned his kingdom among his sons, abandoned his wife whose company he had enjoyed, as well as his affluence, as one would abandon a dead corpse, gave up with a perfect and firm will all worldly desires and followed the path to which he was initiated by Nārada cherishing at his heart the greatness of God's deeds.

The next verse tells of the absence of desires in *Prahlāda*, best of devotees, on whom the Lord Hari at His own will and pleasure mercifully bestowed the four-fold objects of human life, his conduct being highly praise-worthy; and his detachment from worldly concerns having been started, when he was still in his mother's womb by the grace of Nārada:—

80. कुत्ताशिषः श्रुतिसुखमृगतृष्णरूपाः

केदं कलेबरमशेषरूपां विरोहम् ।

निर्विद्यते न तु जनो यदपीति विद्वान्

कामानलं सुखलवैः समयन्दुरापैः ॥

7-9-25

T. What is the good of mirage-like worldly pleasures whose description only gratifies the ears; and what is the use of this mortal body which is the nursery of all diseases? Alas! even one who is aware of this does not renounce them, but tries to extinguish the fire of worldly desires by resorting to the enjoyment of the tiny drops of the pleasures of life.

Having in the previous verse pointed out that the worldly pleasures which are trifling and hard to obtain, as also the mortal body which is the abode of many ailments, deserve to be discarded, the author proceeds to quote another verse that the sense-organs are also similar to them in nature:—

81. जिह्वैक्तोऽच्युत विकर्षति मावितृप्ता

शिश्रोऽन्यतस्त्वगुदरं श्रवणं कुतश्चित् ।

घ्राणोऽन्यतश्चपलहृक् क च कर्मशक्तिर्वह्यः

सपत्न्य इव गेहपतिं लुनन्ति ॥

7-9-40

T. O Lord, the tongue is never satiated, it drags a person in one direction; the organ of generation in another direction; the organ of touch, the stomach and the ears drag somewhere else; nose still otherwise, the eyes to some other direction, and the organ of the action somewhere else; in the same manner as several co-wives attract their common husband to different localities, the sense-organs attract the body to different directions.

This kind of dragging the mind in different directions is the reason for neglecting the calls of the senses. The next verse describes the renunciation of the Emperor Bali who on account of his supreme devotion deserved the special favour of Hari in the form of *Vāmana* (dwarf) who even now guards the gates of his palace in the nether world (*Pātāla*):—

82. किमात्मना तेन जहाति यो मुदं किं रिक्थहारैः स्वजनाख्यदस्युभिः ।
किं जायया संसृति हेतुभूतया मर्त्यस्य गेहैर्यदिहायुषो व्ययः ॥ 8-21-9

T. What is the good of this body which is subject to decay and cannot afford the pleasures desired by its lord? What is the good of sons and other kinsmen who like thieves deprive a person of his property? Of what use is the wife who is the main cause of the family bondage? What purpose do houses serve of the mortal man whose life is cut short for their sake? They are all of no use and deserve to be shunned.

In the following verse Bali thanks the Lord for having rid of him of the prosperity connected with this worldly existence which being repellent deserved to be rejected by himself:—

83. अथाहमप्यात्मरिपोस्तवान्तिकं दैवेन नीतः प्रसभं त्याजितश्रीः ।
इदं कृतान्तातिक्रवर्ति जीवितं ययाध्रुवं स्तब्धमतिर्न बृध्यते ॥ 8-21-11

T. It is good that I am rid of my affluence by force and led providentially to the presence of Yourself, my enemy, because a person misguided by affluence fails to understand that this life is lived in the presence of the Death-god and is unstable.

In the next verse the conduct of Ambarīṣa for whose protection, Śrī Hari, pleased with his devotion, sent His own discus. He too sought refuge in the shade of the tree of renunciation:—

84. गृहेषु दारेषु सुतेषु बन्धुषु द्विपोत्तमस्यन्दनवाजिपत्तिषु ।
अक्षय्यरत्नाभरणाम्बरादिषु अनन्तकोशेष्वकरोदसन्मतिम् ॥ 9-6-15

T. In respect of houses, wives, sons, kinsmen, elephants, great chariots, horses, foot-soldiers, undecaying diamonds, ornaments, clothes and other interminable treasures, he decisively thought how they are worthless (as he recognised that they are all perishable).

The next verse refers to the behaviour of the 5 year old emperor who propitiated Sri Hari by his intense devotion and attained the position of Dhruva in the Heavens. He also acquired the fortune of renunciation:—

85. आत्मसूचयत्यसुहृदो बलमृद्धकोशमन्तः पुरं परिविहारमुवश्व रम्याः ।
भूमण्डलं जलधिमेखलमाकलय्य कालोपसृष्टमिति स प्रययौ विशालाम् ॥

4-12-16

T. He clearly saw that the body, wives, friends, armies, ample treasures, harems, delightful pleasure-grounds and the empire extending up to the sea are all perishable and he proceeded to the banks of the Viṣāla river.

The following is what the assembly of kings said in the same mood:—

86. वयं पुरा श्रीमदनष्टबुद्धयो जिहीर्षयास्या इतरेतरस्पृधः ।
प्रन्तः प्रजाः स्वा अपि निर्धृणाः प्रभो मृत्युं परं त्वामगणय्य दुर्मदाः ॥

10-81-12

87. त एव कृष्णाद्यगभीररंहसा दुरन्तवीर्येण विचालिताः श्रिया ।
कालेन तद्वैभवतोऽनुकम्पया विनष्टदर्पा श्ररणौ स्मरामहे ॥ 10-81-18

T. O Lord, formerly we were devoid of wisdom on account of the conceit due to affluence, ardent to conquer each other's kingdom on account of envy, cruelly killing our own subjects; and on account of conceit we failed to heed you, the Great Destroyer. O Kṛṣṇa, we, the same persons, are now deprived of our riches by the irresistible force of the unfathomable current of time, and are cured of our arrogance by your grace; therefore we contemplate your feet.

To indicate that not only kings, but also sages of great glory followed this course, the renunciation of the sage *Soubhari* is described below:—

88. अहो इमं पश्यत मे विनाशं तपस्विनः सच्चरितव्रतस्य ।

अन्तर्जले वारिचरप्रसंगात् प्रसावितं ब्रह्म चिरं घृतं यत् ॥ 9-7-51

89. एकस्तपस्व्यहमथाग्भसि मत्स्यसङ्गात् पञ्चाशताथ सुतपञ्चासहस्रसङ्गः ।
 नान्तं ब्रजाम्बुभयकृत्य मनोरथानां मायागुणैर्हितमतिर्विषयेऽर्थभावः ॥
 9-7-58

T. Alas, look at this great misfortune which has befallen me. By observing the sexual intercourse of fishes in water, the religious austerity practised for a long time by me performing as an ascetic my religious rites was broken. I was at first a lonely ascetic practising religious austerities; but subsequently on account of my observing the intercourse of fishes in water, I was attached to 50 wives and latterly with 5000 sons and daughters; my anxieties to secure suitable matches for them are never at an end. I lost my judgment in pursuit of worldly concerns, holding the view that sense pleasures are the aim of life.

It is no wonder that association with bodily relations of the same species leads to bondage, when association with a deer cub of dissimilar species led to bondage in the case of the king Bharata of deep devotion. His story is narrated by himself in another birth as Avadhūta (ascetic) to Rāhugaṇa:—

90. अहं पुरा भरतो नाम राजा विमुक्तदृष्टश्रुतसङ्गबन्धः ।
 आराधनं भगवत् ईहमानो मृगोऽभवं मृगसंज्ञाद्वतार्थः ॥ 5-12-14
91. सा मां स्मृतिर्मृगदेहेऽपि वीर कृष्णार्चनप्रभवा नो जहाति ।
 अथो अहं जनसङ्गाद्विमुक्तो विशङ्कमानोऽबधूतश्चरामि ॥ 5-12-15

T. O mighty Rāhugaṇa, in my previous life I was king Bharata rid of the ties of longing for pleasures of this or other worlds and devoted to the worship of the Lord. I lost sight of my aim of life by association with a deer cub and I was born a deer. But owing to the virtue of my having worshipped Kṛṣṇa, my memory of my devotion in the previous life was not interrupted even in my life as a deer; and therefore after I left the deer's body I boldly cut away from the association of other people and am wandering disguised as an ascetic.

In the next four verses the renunciation of Piṅgala, a prostitute who was residing in the capital of the king of Vidēhas, is described

to indicate that a person whose mind is not drawn away from worldly pleasures is worse than a prostitute. In the first of them she reproaches those persons who are addicted to her:—

92. योषित्सु तल्पाभरणाम्बरादिद्रव्येषु मायारचितेषु मूढः ।

प्रलोभितात्मा ह्युपभोगबुद्ध्या पतङ्गवन्नश्यति नष्टदृष्टिः ॥ 11-8-8

T. A person, whose mind is allured to women, beds, ornaments, clothes and other similar things created by Māya, as sources of delight, loses his sense, becomes a fool and meets with destruction.

Next she reproaches her own life:—

93. सन्तं समीपे रमणं रतिप्रदं वित्तप्रदं नित्यमिमं विहाय ।

अकामदं दुःखमयातिशोकमोहप्रदं तुच्छमहं भजेऽज्ञा ॥ 11-8-30

T. On account of my ignorance I have abandoned my eternal Lord (husband) who is close to me, fulfilling my desires and giving me happiness; and I am serving a worthless person who is unable to supply my wants and can only bestow on me unhappiness, fear, much sorrow and affliction.

Repentance which alone can absolve a person from sins committed is felt by her as follows:—

94. अहो मयात्मा परितापितो वृथा साङ्केतवृत्त्यातिविगर्हवार्तया ।

स्त्रैणान्नरांश्चार्थतृषाऽनुशोच्यान् क्रीत्वेह वित्तं रतिमात्मनेच्छति ॥ 11-8-31

T. Alas! I was badly worried in mind to no good purpose, making a notoriously detestable living and I was courting happiness from money obtained by appointment and by bartering my body to voluptuous and contemptible persons addicted to women.

In the next verse the condition of the transitory and loathsome mortal body is described to indicate that it is cared for only in a state of ignorance, whereas when ignorance vanishes and wisdom dawns, it does not deserve to be cared for, but only the Lord's eternally fragrant body which from top to toe is incomparable infinite bliss:—

95. यदस्थिमिर्निर्मितवशवंश्यस्थूणं त्वचारोमनसैः पिनद्धम् ।

क्षरन्नवद्वारमगारमेतद्विष्मन्नपूर्णं मद्पैति काऽन्या ॥ 11-8-23

T. Which ignorant woman except myself welcomes this house-like body having bones inside for bamboo rafters and beams, shrouded in skin, hairs and nails, filled with foecal matter and urine and provided with nine openings for egress of matter from inside.

The subject of detachment from women is thus wound up:—

96. सङ्गं न कुर्यात्प्रमदासु जातु योगस्य पारं परमारुरुक्षः ।

मत्सेवया प्रतिलब्धात्मलाभो वदन्ति या निरयद्वारमस्य ॥ 3-32-41

T. A person wishing to climb up the spiritual ladder should attain his object by devotion to me (God). He should never cultivate the friendship of women which, as wise men say, are the gateway to hell.

The worst impediments in the spiritual path are women and gold. The former having been condemned in the previous verses, the latter is also condemned in the next verse:—

97. रायः कलत्रं पशवः सुतादयो गृहा महीकुञ्जरकोशभूतयः ।

सर्वेऽर्थकामाः क्षणभङ्गुरायुषः कुर्वन्ति मर्त्यस्य कियत्प्रियं चलाः ॥ 7-7-41

T. What good can a mortal being, whose life is in danger at every moment, derive from such transitory things as riches, wife, cattle, sons and kinsmen, houses, estates, elephants, treasures and all other sense-objects or from their enjoyment?

In order to create further interest in the subject already introduced and specify the concluding moral of it, the next verse sets forth the secret lesson taught by Nārada:—

98. क्षुद्रं चरं सुमनसां शरणे मथित्वा रक्तं षडङ्घ्रिगणमामसु लुब्धकर्णम् ।

अग्रे वृकानसुहृतोऽविगणय्य यान्तं पृष्ठे मृगं मृगयुलुब्धकबाणभिन्नम् ॥ 4-29-56

T. Behold roaming about in the park with desire to enjoy the poor fragrance of flowers, with passion for the company of female deer, with ears anxious to catch the melodious humming of the black bees, and without heeding the hostile wolves approaching him, the male deer cut down by the arrow of the hunter from behind.

As the meaning of the verse is hard to understand it is explained in the text of the Bhāgavata itself as follows:—The word “flowers” is used metaphorically for females as the attribute of having tender limbs is common to both the word “Park” stands for abode; “Poor fragrance” for the low sensual pleasures of taste, sexual passion etc., which are the fruit of actions committed with desire in previous births; “Desire” means seeking; “company” is used for sexual intercourse; “Passion” for mental attachment; “Humming of black bees” for the sweet attractive tune-like secret conversation of females; “Hostile wolves” for days and nights which shorten one’s life-time; “Roaming” for moving in pleasure houses: “From behind” for surreptitiously: “Hunter” and “Arrow” for Death and its instruments: “cut down” for broken-hearted and killed: and “Deer” for person. The moral is that like a male deer which roams about in a flower garden, its sense-organs fully engrossed in the enjoyment of the fragrance of flowers, the melody of humming bees, the tender grass and the company of female deer, takes no notice of the hunter following him or the wolves coming opposite and is killed by them; the human being whose attention is engrossed with the enjoyment of sensual pleasures fails to heed the invisible death closely attending him and the passing life-time constantly reduced by days and nights and dies all at once.

The purport of the chapter and the aim to be kept in view by a person seeking emancipation are stated in the next verse and the subject is brought to a close:—

१७. स त्वं विचक्ष्व मृगचेष्टितमात्मनोऽन्त
श्चित्तनियच्छ हृदि कर्णधुनीञ्च चित्तिम् ।

जह्यङ्गना अममसत्तमयूथगाथं

प्रीणी हिंसशरणं विरम क्रमेण ॥

4-29-57

T. (You who are allied to action)! Understand that what you do resembles the behaviour of the deer described above: fix your inner mind on the Lord dwelling in the heart; direct your attention to hear His stories: abandon the female pleasures extolled by unwise people: take delight in the company of God's devotees; and become detached from worldly pleasures gradually.

Detachment from worldly pleasures leads to emancipation from the turmoil of births and deaths.

In the first chapter it is stated that Śrī Hari alone is treated of at every step in this work: but now we see that other topics are also treated of as examples. This discrepancy is reconciled in the following verse:—

100. कथा इमास्ते कथिता महीयसां विताय लोकेषु यशः परेयुषाम् ।
विज्ञानवैराग्यविवक्षया विभो वचोविमूतीर्न तु परमार्थम् ॥ 12-8-14

T. O king, these stories of great men who have established their reputation in these worlds and departed are narrated to you with the object that spiritual knowledge, attachment to God and detachment from other things may be improved. That is why they adorn our speech: but they are not the main point.

The main point is Śrī Hari alone. Devotees are of three kinds, those in whom renunciation of other things is not strong, those in whom it is strong but spiritual knowledge is not manifest and those in whom spiritual knowledge is manifest but devotion to God is not evident. The purpose of this work is to inculcate those virtues in the disguise of stories: moreover the stories narrated are not many but few and they are intended to enhance devotion to God. Therefore the original statement that Śrī Hari alone is treated of in this work is not contradicted by the narration of the stories. Another point is that the hearing of the stories of great kings of old gives greater happiness than final emancipation to some devotees and the Lord is pleased with them and favours them. The next verse therefore sets forth that the narration of the stories leads to attainment of spiritual happiness.

101. या निर्वृतिस्तनुभृतां तव पादपद्म
 ध्यानात् भवज्जनकथाश्रवणेन वस्यात् ।
 सा ब्रह्मणि स्वमहिमन्यपि नाथ मभूत्
 किंत्वन्तकासि लुलितात्पत्ततां विमानात् ॥ 4-10-10

T. O Lord, that happiness or blissful experience which some enjoy in listening to the accounts of Thy votaries is not enjoyed by some even by listening to accounts of Thy glories. That happiness which some realise in listening to Thy glories is not enjoyed by some even in contemplating Thy lotus-like feet; and that happiness which some derive from contemplating Thy lotus-feet is not realised sometimes even by the released jīva in the enjoyment of his essentially spiritual nature, full of consciousness and blissfulness. Then it needs no telling that those who are in mortal vesture and drop down from their celestial abodes and vehicles shaken by the sword of Yama (the god of death) cannot find that happiness.

In this fifth chapter is indicated the very first duty or virtue of the Bhāgavatas (Lord's Votaries) being the basis of all their virtues, and this is indicated by showing how indispensable it is to be firm in renunciation which consists in cutting of all attachment to the three *guṇas* and their products and which, as tending to establish firmly in one true divine wisdom and other good qualities, is admitted and sought after by all the foremost votaries as the means of the Highest purpose or *mokṣa*.

This is the fifth chapter. May it please Śrī Hari.

SIXTH CHAPTER

महत्समागमप्रकरणम्

Association or the coming up with great men

EVEN detachment from worldly concerns cannot secure much benefit to a person unless and until he is associated with great men. In order to emphasise the importance of such association with the reason therefor the evil that arises from its absence is first pointed out in the following verses:—

102. धनं हि धर्मैकफलं यतोऽस्य ज्ञानं सविज्ञानमनुप्रशान्तिः ।
गृहेषु युञ्जन्ति कलेवरस्य मृत्युं न पश्यन्ति दुरन्तवीर्यम् ॥ 11-5-12
108. लोको विकर्मनिरतः कुशले प्रमत्तः कर्मण्ययं त्वदुदिते भवदर्चने स्वे ।
यस्तावदस्य बलवानिह जीविताशां सद्यश्छिनत्त्यनिमिषाय नमोऽस्तु
तस्मै ॥ 8-10-17

T. Indeed the grandest and one main purpose which wealth should serve is righteous activity. The most valuable fruit of good works is wisdom which tends to the grand and main purpose of attaining spiritual knowledge which leads directly to liberation. From want of association with great men who teach such truths, people utilise wealth to maintain in the perishable body and the worthless family and fail to see the over-hanging death of irresistible power. In this Bharata Khanda (India) these people born in superior caste as Brahmins and so on neglect the good, Thy worship, prescribed by Thyself as the goal of their life and are attentive to the irreligious work (of maintaining their families). Just set aside the question of the punishment that awaits the negligent in the other worlds; I bow reverentially to the one Almighty Lord who the most powerful one under the name of Kāla or Time can in a moment destroy even the hope of living on and in whom time can work no change.

By stating in the above two verses that neglect of acts of merit and performance of irreligious acts form the lot of persons

who fail to associate with great men; the two-fold devotional duty is indicated (1) of noting of the short-comings of others and (2) of directing the mind, speech and body to do good to others to get rid of those short-comings. The sufferings in hell which are the lot of those who fail to distribute their wealth properly are indicated in chapter twenty-nine. The next verse proceeds to state that the society of great men can be gained only through the grace of God.

104. जनस्य कृष्णाद्विमुखस्य दैवादधर्मशीलस्य सुदुःखितस्य ।
 अनुग्रहायेह चरन्ति नूनं भूतानि भव्यानि जनार्दनस्य ॥ 3-5-3

T. Philanthropic and auspicious souls, servants of the Lord, go about in this Bharata Khandā (continent of India) and especially by His grace come near to do good by their precepts and blessings to misguided human beings who are for want of proper preceptors turned away from Kṛṣṇa and given to irreligious ways and are consequently in intense misery.

Having pointed out that God's mercy alone secures communion with great men and that apathy towards Him is not removed in the absence of such communion, it is set forth in following verses that such communion is instituted only when he wills to place the jīva on the path of final liberation (and not at any other time), that association with worldly people leads to bondage and association with sages leads to final emancipation.

105. भवापवर्गे अमतो यदा भवेज्जनस्य तर्ह्यच्युत सत्समागमः ।
 त्सङ्गमो यर्हि तदैव सद्गतौ परावरेषो त्वयि जायते रतिः ॥ 10-54-55
106. सतां प्रसङ्गान्मम वीर्यसम्पदो भवन्ति हृत्कर्णरसायनाः कथाः ।
 तज्जोषणादाश्वपवर्गवर्त्मनि श्रद्धावती भक्तिरनुक्रमिष्यति ॥ 3-26-25
107. भक्त्या पुमान् जातविराग ऐन्द्रियाद्दृष्टश्रुतात्मद्रविणानुचिन्तया ।
 चित्तस्य यत्तो ग्रहणे योगायुक्तो यतिष्यते ऋजुभिर्योगमार्गैः ॥ 3-26-25
108. असेवयाऽयं प्रकृतेर्गुणानां ज्ञानेन वैराग्यविजृम्भितेन ।

योगेन मध्यर्पितया च भक्त्या मां प्रदत्तगत्मानमिहावरुन्धे ॥ 3-26-27

T. O eternal Lord! an erring soul gets into the association of great men only when the road to final emancipation from the turmoil of births and deaths is imminent (is open to him) and only when such association is secured, love springs towards Thee who art the refuge of sages and the one Lord of all the great and small. Stories rich with My (Lord's) great and excellent glories delighting to the heart and the ear become available when long in the uninterrupted company of sages; for to listen to them constantly promotes firm faith in the path of Mōkṣa and love to the Lord who bestows final beautitude. In consequence of devotion and love to the Lord a person turns away from the objects of sense; then by thinking over and realising the worthless and transient character of all kinds of wealth which are seen and said to be possessed by jīvas in mortal vesture, he feels intense renunciation (for things of this and that world) and resolves upon and is vigilant in controlling the mind and thus having secured the means (yōga) of an obedient mind, endeavours to worship the Lord by the straight course of observing the righteous duties of Bhāgavatas (the Lord's true votaries). Then by giving up the enjoyment of the worldly objects and by devotion absolutely turned to Me—the devotion which is developed by the renunciation which is in its turn strengthened by the practice of the righteous duties approved by His votaries, having completely shunned activity towards vulgar objects, a person perceives and realises Me in the particular form (Bimba) pervading his essential spiritual self while in this body.

To create further interest, it is pointed out in the following words of king Raghugana to Avadhūta (ascetic) that the particular life-time in which intercourse with great men is secured is the best:

109. अहो नृजन्माऽखिलजन्मशोभनं किं जन्मभिस्त्वपरैरप्यमुष्मिन् ।

न यद्वृषीकेशयशः कृतात्मनां महात्मनां वः प्रचुरः समागमः ॥
5-18-21

110. न ह्यद्भुतं त्वच्चरणाब्जरेणुभिर्हितांहसो भक्तिरघोक्षजेऽमला ।

मौहूर्तिकादस्य समागमाच्च मे दुस्तर्कमूलोऽपहतोऽविवेकः ॥ 5-18-22

T. Indeed most blessed and glorious is the human life of all kinds of embodied life only when it is mostly cast in the society

of Your highly pious selves whose mind is wholly given to the glories of the Almighty Ruler of all the senses. On the other hand what good is there in many other lives (which are lived without Your blessed society). Even in another region (like Swarga) life is but undesirable when Your constant society is denied. If it be held that even in the absence of such society the human life is glorious, the root of that view is seen to be only strong dislike to the pious souls; then how could lives other than human be contemptuous? By association with you but for a short hour destroyed is my unwisdom which arose from false ideas (vanished). (Much more good will surely accrue if the association continues long). It is no wonder that in the person whose unwisdom (sin) is destroyed by constantly wearing the dust of your lotus-like feet, pure and intense-devotion to Adōkṣaja is engendered (and it leads to *Mukti*).

This passage is Rāghuṇa's address to Avadhūta Bharata.

As renunciation alone cannot show to men the way to beatitude in the absence of association with great men, the next verse is quoted in conclusion to engender further eagerness for such association.

111. नैषां मतिस्तावदुस्क्रमाङ्घ्रिं स्पृशत्यनर्थापगमो यदुत्थः ।

महीयसां पादरजोऽभिषेकं निष्किञ्चनानां न वृणीत यावत् 7-5-32

T. So long as bathing in the dust under the feet of the sinless great is not sought after and taken, the bath which alone ends the evil of Samsara (embodied on mortal life), the mind of men, though ever full of renunciation, cannot reach and settle on the feet of the Lord of glorious steps (deeds).

May Śri Hari be pleased with this, the 6th chapter.

SEVENTH CHAPTER

महत्सैवाप्रकरणम्

Waiting upon saintly devotees

THE purpose of this chapter is to lay down that a person who has renounced the worldly ties and associated with greatmen should constantly wait upon and worship them for his final emancipation. It begins with the statement that their gracious precept leads to great ends of the highest good, final beatitude.

112. यन्माययोद्गाणकर्मनिबन्धनेऽस्मिन् सांसारिके पथि चरन्तदतिश्रमेण ।
नष्टस्मृतिः पुनरयं प्रवृणीत लोको युक्त्या कया महदनुग्रहमन्तरेण ॥

3-32-16

T. I bow to that Supreme Lord by whose will (binding power) a person treads this path of births and deaths brought on by the Prakriti's guṇas, viz., Satva, Rajas and Tamas and actions of various kinds, such as good and bad; and in consequence of over-powering suffering caused by them, the world forgets the Lord. Then by what means other than the mercy of the great could it seek to have the memory restored?

The next verse sets forth that the grace of the great is obtained by service to them:—

113. महत्सैवां द्वारमाहुर्विमुक्तेस्तमोद्वारं योषितां सङ्गिसङ्गम् ।
महान्तस्ते समचित्ताः प्रशान्ता विमन्यवः सुहृदः साधवो ये ॥ 5-5-2
114. ये वा मयीशो कृतसौहृदार्था जनेषु देहम्भरवार्तिकेषु ।
गृहेषु जायात्मजरातिरासु न प्रीतियुक्ता यावदर्थश्च लोके ॥ 5-5-3

T. Service at (the feet of) the great is the means to final emancipation. Association with those who are attached to women is the way to hell. (Therefore, the company of the wicked should be avoided). The great are those who see God everywhere, whose mind is serene and tranquil and free from passion, and who are well-wishers of all and are only righteous, active and well-behaved.

The great are those whose end and aim is love towards those who have ceased to find delight in people given to physical enjoyments and in houses, wife, sons, friends and material possessions, and who seek after only as much of worldly objects as is absolutely necessary to maintain the body.

Those who desire final beatitude should worship the sages possessing the characteristics described above). Devotion to them is necessary. Emperor Pṛthu and other devotees waited upon and worshipped the sages.

The following three verses describe their greatness, as being worshipped by Pṛthu and others whose exemplary worship is described in the first verse, since they did so only because it is Lord's delight.

115 यत्सेवयाशेषगुहाश्रयः स्वराड्विप्रप्रियस्तुष्यति काममीश्वरः ।

तदेव तद्धर्मपरैर्विनीतैः सर्वात्मना ब्रह्मकुलं निषेव्यताम् ॥ 4-21-38

T. Only that Host of sages who have realised Brahman must with all efforts be worshipped by those who, like Pṛthu and others, are well trained, possessed of humility and constant in duties towards the Lord; for by their worship alone is most delighted the Supreme Ruler, absolute and most glorious, present in the heart of all and most gracious unto the wise.

In the next verse it is stated that the brahmins deserve to be worshipped, as the Lord fills them with His presence in a special manner.

116. अश्नात्यनन्तः खलु तत्त्वकोविदैः श्रद्धाहुतं यन्मुख ईज्यनामभिः ।

न वै तथा चेतनया बहिष्कृते हुताशने पारमहंस्यवर्यगुः ॥ 4-21-39

T. Verily the infinite Lord, having forms and names whose manifestations are eagerly sought after by His great devotees (Paramahamsas), accepts with great pleasure the oblations poured to Him and what is with faith offered through their mouth, with perfect insight into truth over His worshipful sacred names such as "Prāṇa and Apāna"; but He does not so well accept what is offered to Him through fire devoid of intelligent faculty.

Firstly in pouring oblations, His devotees intend them only for Him as present in the objects such as brahmins, fire etc. into which the oblations are offered, and they (devotees) recognise gradation of rank in such objects. Secondly, they understand that the words Prāṇa, Apāna etc., denote the Supreme Being by their primary sense though, for the sake of the gross transactions, they are understood to denote objects other than Him. Thirdly, the various manifestations of God pervading other objects are in the same relation to Him as the rays of the sun are to the sun. The sun and his rays are in fact identically one, but spoken of as different for purpose of comprehension. Fourthly, it is His gracious nature to accept leaf, flower, fruit, water, or any such things offered with faith and reverence by His devotees. God is pleased with His devotees for their loving faith. Devotees, who have fully realised the truth, make their offerings of leaf, flower, fruit or water to God with loving and intense faith and He accepts them with eagerness. He also accepts the offerings of others but not as having the same merit. This point will be elucidated in the commentary on verse No. 295 in this book. The words with "perfect insight into the truth" above refer to wise men who can recognise God's presence in such external objects as brahmins, fire and such internal objects as Prāṇa, Apāna and so on. In the next verse it is indicated that those who wish to attain the goal of human life should worship those who have already attained it by worshipping God and can impart spiritual knowledge:—

117. यद्ब्रह्म नित्यं विरजं सनातनं श्रद्धाततो मङ्गलमौनसंयमैः ।

समाधिना विम्रदिहार्थसिद्धये यत्रेदमादर्श इवावभासते ॥ 4-21-41

T. One should worship brahmins or seers who, for attaining the object of human life, constantly bear in their thoughts the Supreme Being (contemplate Him and realise Him) who is eternal, absolutely pure and unchanging as sung in the Vedas, Worship Him with loving faith, freedom from passion, penance, virtuous conduct, devotion and self-denial; and who, when worshipped, becomes distinctly manifest, like an image in a mirror.

The next verse sets forth that they are recipients of the Lord's grace in a very high measure, because they proclaim and teach His greatness to His votaries. The Lord addressed Saunaka and other sages as follows:—

118. यस्यामृतामलयशः श्रवणावगाहः सद्यः पुनाति जगदाश्रपचं विकुण्ठः ।
 सोऽहं भवद्भ्य उपलब्धमुत्तीर्थं कीर्तिश्छिन्धां स्वबाहुमपि यः प्रतिकूल-
 वृत्तिम् ॥ 3-17-6

T. "To be immersed in listening to My most delightful and absolutely sanctifying glories at once purifies the whole world down to an outcast. My purifying fame, unchanging through eternity is propagated through you. I will cut off My own arm i.e., a crowned Kṣatriya born of My arms), if it proceed to work against you".

In the next verse it is stated that such devout followers are beloved of the Lord, even if it so happens that they act against Him:

119. ये ब्राह्मणान्मयि धियाक्षिप्तोऽर्चयन्ति तुष्यद्भृदः स्मितसुबोक्षित-
 पद्मवक्त्राः ।
 बाण्यानुरागकल्यात्मजवद्गुणन्तः सम्बोध्यत्यहमिवाहमुपाकृतस्तैः ॥
 3-17-11

T. "I am indeed worshipped and won over by those who behaving like a mother towards her children and like Myself (towards Bhṛgu and other devotees) with perfectly glad hearts and with lotus-like faces bedewed with nectarine smiles and praiseful words dripping with love and affection, address and wait upon wise brāhmins having regard to me (abiding in them) though they may seem to be given to violations.

Thus it is found that the Lord treats Brāhmins with great respect not because they are superior to Him; but because pupils commended by their teacher earn fame in the world. Moreover even the touch of the water in which Śrī Kṛṣṇa's feet are bathed purifies the worlds. On account of such Supreme Being bowing to Brāhmins and sprinkling the water of their feet on His head, His absolutely excellent and Supreme nature is proved. The next verse shows how Śrī Kṛṣṇa adored Nārada who visited Him with a view to satisfy his personal curiosity how a single person (Śrī Kṛṣṇa) could please 16000 damsels (the Gōpikas):—

120. तस्यावनिज्य चरणौ तदपः स्वमूर्ध्नि बिभ्रज्जगद्गुस्तमोऽपि सतां पतिर्हि ।
 ब्रह्मण्यदेव इति यद्गुणनाम युक्तं तस्यैव यच्चरणशौचमशेषतीर्थम् ॥

10-77-18

T. Śrī Kṛṣṇa the preceptor (father) of all the preceptors (fathers) of the world and Lord of the righteous as He is and the water touched by whose feet purifies the worlds, washed Narada's feet and sprinkled His own head with that water. Therefore to Him alone is appropriate the appellation of 'Brahmanya-dēva' in its full sense,—God who is very kind to 'Brahmins'.

The next verse makes it clear that it is silly to think that self purification is the object with which God bears the water of Brahmins' feet. For, the worst sinners are absolved by using the water of the feet of His devotees whom the water of His feet purifies:

121. किरातहूणां प्रपुलिन्दपुल्कसा आसीरकृक्का यवनाः शकादयः ।

येऽन्ये च पापा यदपाश्रयाश्रयाच्छुद्ध्यन्ति तसै प्रमविष्णवे नमः ॥

2-4-18

T. I bow to the Almighty Lord by adoring whose devotees low class peoples such as Kirāta, Hūṇa, Andhra, Pulinda, Pulkasa, Abhira, Kanka, Yavana and Śaka; as well as high class peoples who have fallen into sin, become absolved.

This verse points to one of the religious duties of devotees, Viz., service to the great men who have realised God as equal in all.

I surrender this to Śrī Kṛṣṇa. May it please Him!

EIGHTH CHAPTER

महन्निन्दावर्जनप्रकरणम्

Refraining from finding fault with great men.

THE moral of this chapter is that avoidance of abuse of great men is an essential piece of service to them. By reviling Rudra, his father-in-law Dakṣa met with calamity. In order that due care may be exercised in this matter the discourse between Parvati and her consort Parameswara is quoted below:—

123. कथं सुनायाः पितृगेहकौतुकं निशम्य देवः सूरवर्यं नेङ्गते ।

अनाहुता अप्यभियान्ति सौहृदाद्भर्तुर्गुरोर्देहकृन्श्च केतनम् ॥ 4-3-13

T. O Rudra, greatest of Gods, how can the body of a daughter abstain from being moved on hearing of festivities taking place in her father's house? People proceed to the houses of their consorts, preceptor or father on account of attachment even uninvited.

Parameswara replies as follows:—

123. त्वयोदितं शोभनमेव शोभने अनाहुता अप्यभियान्ति बन्धुषु ।

ते यद्यनुत्पादितदोषदृष्टयो बलीयसानात्म्यमदेन मन्युना ॥ 4-3-16

124. नैतादृशानां स्वजनव्यपेक्षया गृहान्प्रतीयादनवस्थितानाम् ।

येऽभ्यागतान् वक्रधिया विवक्षते आरोपितभ्रूभिरमर्षणाक्षिभिः ॥

4-3-18

T. O sweet one, what you say, to wit that people go to the houses of their kinsfolk even when not invited, holds good, if the minds of such kinsfolk are not vitiated with strong (rooted) rage due to self conceit and arrogance. One should not go to the house of another in consideration of relationship of the host is fickle-minded and with a perverted heart looks upon the guest with knit brows and angry looks.

The next verse indicates that such persons insult their guest not only by their conduct but also by words:—

125 तथारिभिर्न प्रघने शिलीमुरत्रैः शोतेऽर्दिताङ्गे हृदयेन दृयता ।
स्वानां यथा वक्रधियां दुरुक्तिभिर्दिवानिञ्च तप्यति मर्मताडितः ॥

R66,6 MD 4-3-19

T. No one struck with the shafts of his enemies lies on a battlefield with so painful a heart as one does groaning day and night under the insulting words of his own crooked hearted kins-men, that pierce his vital parts.

Not heeding her husband's warning Pārvati proceeded to her father's house guided by fate. She met with no welcome. On the other hand, when the insulting words used by her father in respect of her husband fell upon her ears, she said as follows:—

126 कर्णौ पिषाय निरयाद्यदकल्प ईशो धर्मावितर्क्य सृणिभिर्नृभिरस्यमाने ।
छिद्यात्प्रसह्य रुशतीमसनां प्रमुञ्चेज्जिह्वामसूनपि ततो विसृजेत्सधर्मः ॥

4-4-17

T. When a great and virtuous person is being reviled in a public place by wicked men, the duty of a person who happens to be on the spot but not competent to punish the revilers is to close his own ears and go away from the locality or to put an end to his own life. If on the other hand he is able enough he should forcibly cut off the offending tongue of the reviler or kill him.

The above rule applies to great men of authority, and for ordinary devotees of God it is sufficient to understand that reviling great men leads to sorrow and sin as indicated in the following verse:

127. नाश्चर्यमेतद्यदसत्सु सर्वदा महद्विनेन्दा कुणपात्मवादेषु ।
सेष्या महापुरुषपादपांसुभिर्निरस्ततेजसु तदेव शोभनम् ॥ 4-4-18

T. The constant practice of wicked men who think that there is no soul different from the mortal body and whose spiritual lustre is lost by the brilliance of the dust of the feet of great men is to revile great men. There is no wonder: it befits them and they meet with due reward for their conduct.

In order to affirm that the course prescribed above for devotees of God is safe and easy to follow, the next verse shows that not even

the slightest harm accrues to great men by being reviled by wicked men:—

128 सर्वे प्रयासा अभवन्विमोघाः कृताः कृतो देवगणेषु दैत्यैः ।

कृष्णानुकूलेषु यथा महत्सु क्षुद्रैः प्रयुक्ता रुशती रूक्षवाचः ॥6-10-29

T. All the efforts made by Daityas against the celestial classes were rendered ineffectual; in the same way the disagreeable and harsh words used by mean-minded men against the noble minded persons faithful to God are ineffectual on them.

From affirming that no harm whatever is caused to great men by being insulted by the wicked it follows that there is no room for any mental pain when such insult is heard. It is true that Dakṣa was endowed with virtues and Rudra was great, but the reason for a quarrel between them is that the six virtues of learning etc., possessed by wicked persons conduce to their arrogance like milk given to snakes. By arrogance reverence to great persons is obstructed. This point is elucidated in the following verse:—

129 विद्यातपो वित्तवपुर्वयः कुलैः सतां गुणैः षड्भिरसत्तमा मदैः ।

स्मृतौ हतायामभिमान दुर्दृशस्तप्ता न पश्यन्ति हि घाम भूयसाम् ॥

4-8-11

T. The six virtues of learning, religious devotion, riches, personal beauty, youthfulness and birth in a good family do in the case of wicked persons lead to their arrogance, since their understanding is obscured, their self-conceit increases and they fail to recognise merit in (the glory of) great men.

By observing that calamity befell Dakṣa in spite of his great virtues, on account of his having insulted his revered son-in-law Rudra, a person seeking happiness should himself avoid giving offence to great men, and if by chance he happens to be present at a place where others are blaming great men, he should get away from the spot or if he is obliged to stay there he should think that by such blaming no harm is done to the great men and that evil accrues to the persons so blaming them. This is the way to obviate misfortune to oneself. When it is said that much harm accrues to a person who does disrespect to a great man even by chance, it is needless to say that great harm accrues to one who wilfully does it.

When a vacancy occurred among the bearers of the palanquin of Rāhugaṇa King of Sindhu-Sauvīra, his servants accidentally met a wandering ascetic Brahmin of great piety and put him in the vacant place. As he could not keep pace with the trained bearers, the king ridiculed him. The ascetic did not heed the ridicule but gave sound advice to save him from the sin he was committing. The king bowed to the ascetic submissively and apologised to him as follows:—

180 नाहं विशङ्के सुरराजवज्रन त्र्यक्षशूलान्न यमस्य दण्डात् ।
नाग्न्यर्कसोमानिलवित्तपास्त्राच्छङ्के भृशं ब्रह्मकुलावमानात् ॥ 5-10-18

181 न विक्रिया विश्वसुहृत्सखस्य साम्येन वीतामिमतेस्तवापि ।
महद्विमानात्स्वकृताद्धि माहवक्ष्यत्यदूरादपि शूलपाणिः ॥ 5-10-26

T. I am not afraid of Indra's thunderbolt, Rudras trident, Yama's rod or the missiles of the god's of Fire, Sun, Moon, Wind or riches: but I am terribly afraid of the sinful act of disrespecting Brahmins Though no perturbation of mind was caused to you who are a universal benefactor and friend, devoid of all desires, yet to have insulted you was improper on my part. Even the mighty Rudra might soon be burnt by sin of giving offence to great men; how much more should insignificant persons like me be afraid of doing such things.

In the next verse the king prays for absolution from the sin of having given offence to great men:—

182. नमो महद्भयोऽस्तु नमः शिशुभ्यो नमो युवभ्यो नम आबदुभ्यः ।
ये ब्राह्मणा गामवधूतलिङ्गाश्चरन्ति तेभ्यः शिवमस्तु राज्ञाम् ॥ 5-13-82

T. I bow down to the great and to the infants, to the adults and to the boys. May happiness accrue to kings by the grace of Brahmins who go about without exhibiting any distinguishing marks of caste etc.

In this verse the expressions "the great," etc., may also be interpreted to mean "the Almighty," etc., or "the celestial deities" etc., or "the accomplished sages," etc.

May Śri Hari be pleased with this the 8th chapter.

NINTH CHAPTER

आत्मप्रशंसावर्जनप्रकरणम्

Avoidance of self-praise

THE purpose of this chapter is to set forth that self-praise should also be avoided like abusing great men. When it is stated that one should not listen to one's own praise, it follows that one should not extol oneself. In this connection Emperor Prithu spoke to his professional bards as follows:—

133. हे सूत हे मागध सौम्य बन्दिन् लौकेऽधुनास्पष्टगुणस्य मे स्यात् ।

किमाश्रयो वस्तव एष योज्यतां मा मध्यभूवन् वितया गिरो वः ॥

4-15-19

134. तस्मात्परोक्षेऽस्मदुपश्रितान्यलङ्करीष्यथ स्तोत्रमपीडयपवाचः ।

सत्युत्तमश्लोकगुणानुवादे जुगुप्सितं न स्तवयन्ति सभ्याः ॥ 4-15-20

135. महद्गुणानात्मनि कर्तुमिच्छन् कः स्तावकैः स्तावयतेऽसतोऽपि ।

स वै भविष्यन्निति विप्रलब्धो जनापहासं कुमतिर्न वेद ॥ 4-15-21

T. O good heralds, bards and panegyrists, I have just begun to reign and my merit is latent. On what virtue of mine can your praises be based? Your expressions glorifying me should not prove false. Do you consider well? If praising me is your vocation let it be sung in my absence to your heart's content. If any praising should be done in my presence, let it be directed to God of glorious fame. When there is reason to praise the Lord of illustrious renown, well-bred persons do not allow themselves to be extolled. A person who interests himself in being glorified by the praises of professional bards attributing to him great qualities which find place only in the great but do not really exist in him, is a stupid, a cheat unable to understand that he is the laughing stock of people.

The following two verses are quoted to create interest in waiting upon great men, which leads to beatitude and in refraining from finding fault with them which brings harm. The great sage Narada spoke to Vyasa as follows:

- 136 अहं पुरातीतमवेऽभवं मुने दास्यास्तु कस्याश्चन वेदवादिनाम् ।
निरूपितो बालक एव योगिनां शुश्रूषणे प्रावृषि निर्विविक्षताम् ॥
137. इत्थंशरत्मा वृषिकावृतु हरेर्विशृण्वतो मेऽनुसवं यशोऽमलम् ।
सङ्कीर्त्यमानं मुनिभिर्महात्मभिर्मक्तिः प्रवृत्तात्परजस्तमोपहा ॥ 1-5-28

T. In a former Kalpa (life) period I was a Gandharva (celestial musician) :but having derided great men,I was born of a servant-maid in a previous birth in this Kalpa. While I was yet a boy in that life I was deputed by my mother to do service under Brahmana saints of great learning and piety who were camping at a station for the rainy season. (Having served great men there I am now a son born of Brahma's mind. A Kalpa or Brahma's day is equal to 1000 yugas or 432 million years of mortals.) As I listened with attention to the pure glories of Śrī Hari sung by those great saints without interruption in the rainy and autumnal seasons, I got rid of the sinful ignorance enveloping my soul; devotion to God sprang up in me. The sages understood this and instilled spiritual wisdom into me and I am now blessed to be born as son of Brahma's mind.

It is known to all by actual experience that one's mind always indulges in extolling one's self and in despising others, both of which are harmful and are condemned in this and in the previous chapter. How to restrain the mind from practising these vices is taught in these two chapters. To restrain the mind is one of the spiritual duties of a devotee known as "Tapas."

May Śrī Hari be pleased with this the 9th chapter.

TENTH CHAPTER

इन्द्रियजयप्रकरणम्

Conquest of the senses

THE object of this chapter is to state that the restraint of the senses is as important as worship of great men. The means to that restraint is shown in the following verse:—

188. सङ्ग त्यजेत मिथुनवृजिनान्मुमुक्षुः सर्वात्मना न विसृजेद्बहिरिन्द्रियाणि ।
एकश्चरन् रहसि चित्तमनन्त ईशे युञ्जीत तद्रतिषु साधुषु चेत्प्रसङ्गः ।
9-7-52

T. A person striving after final beatitude should completely rid himself of desire for sexual joys that lead to sin, should not allow his organs of sense to interest themselves in objects external should go about singly and in solitude fix his mind on the eternal Lord, and should associate himself if association is sought, only with the pious people who find delight in God.

The next verse shows that the organs of sense should not be neglected, as such neglect makes their conquest impossible.

189. यथामयोक्ते समुपेक्षितो नृभिर्न शक्यते रूढपदश्चिकित्सितुम् ।
यथेन्द्रियग्राम उपेक्षितस्तथा रिपुर्महान् लब्धवलो न चाल्यते ॥
10-5-38

T. Just as a disease of the body, if neglected takes root in the body and becomes impossible to be remedied and just as sense organs not put under restraint cannot be withdrawn from external objects, an enemy grows stronger with age and therefore he deserves to be put down in his very childhood.

In the next verse it is stated that all the means practised to attain salvation fail to bear the desired fruit to a person whose senses are not curbed:—

140. मौनव्रत श्रुततपोऽध्ययनस्वधर्मव्याख्यारहोजपसमाधय आपवर्ग्याः ।
 प्रायः परं पुरुष ते त्वजितेन्द्रियाणां वार्ता भवन्त्युत नवात्र तु दाम्भि-
 कानाम् ॥ 7-9-46

T. It is a known fact that vows of silence, sacred knowledge, penance, Vedic study, performance of duty, teaching disciples, seclusion and hymning prayers lead to final freedom from bondage; but to hypocrites who practise them without subduing their senses, these virtues are only in profession and they may or may not help them to earn their livelihood.

The means to restraining the senses is set forth as follows:—

- 141 यन्मैथुनादिगृहमेधिसुखं हि तुच्छं कण्डूयनेन करयोरिव दुःखदुःखम् ।
 तृप्यन्ति देहकृपणा बहुदुःखभाजः कण्डूतिबन्मनसिजं विषहेत धीरः ॥
 7-9-45

T. Those who are addicted to carnal pleasures like beasts are satisfied with sexual intercourse and other sensuous enjoyments of a house-holder though they are vulgar and only bring on pain which they must suffer. A wise man patiently endures like itching sensation the mental agitation due to sensual cravings.

If a person scratches his hands to relieve itching, he derives a little pleasure for the moment and great pain in the end; but if he endures the itching sensation with patience he avoids the eventual pain though he may forego the little initial satisfaction derived from scratching. Similarly a wise man enduring the mental agitation due to the cravings of the senses avoids great sorrow though he may forego the trivial pleasures derived from sexual life etc. This patient forbearance is one of the spiritual duties of a devotee. The following verses indicate the superiority of the mind which is the most important of the sense organs:—

- 142 नैतन्मनस्तवकथासु विकुण्ठनाथ संप्रीयते दुरितदुष्टमसाधु तीव्रम् ।
 कामातुरं हर्षशोकभयैषणार्तं तस्मिन्कथं तव गतिं विमृशामि दीनः ॥
 7-9-49

- 143 दानं स्वधर्मो नियमोऽयमश्च श्रुतानि कर्माणि च सद्गतानि ।
सर्वे मनोनिग्रहलक्षणाः परो हि योगो मनसः समाधिः ॥

11-23-46

144. समाहितं यस्य मनः प्रशान्तं दानादिभिः किं वद तस्य कृयम् ।
असंयतं यस्य मनो विनश्येद्दानादिभिः चेदपरं किमेभिः ॥

11-23-47

T. O Lord, this mind takes no interest in accounts of your glories; it is sinful, cruel, violent, lustful and longing for pleasures distracted with sorrows, fears and joys. In this mental condition, how can my pitiable self meditate on your glorious deeds.

Subjugation of the mind is the ultimate goal of all the means such as alms-giving, discharge of one's secular and religious duties, self-control, vedic studies and observance of religious rites and vows. To secure the serenity of the mind is indeed the highest yoga (virtue to be practised).

Tell me what purpose have alms-giving and other virtues yet to secure to one whose mind is kept under control and peaceful. If the mind of any one is not curbed but only clings to sense objects and is ruined even while practising alms-giving and other virtues what other purposes have they to serve.

The object of alms-giving and other virtues is to secure control of the mind. If this object is not attained there is no use of them. It is stated in the following verse that a person whose mind appears to be subdued should avoid contact with sense objects. It follows *a fortiori* that one whose mind is not under control should do so:—

- 145 तथापि सङ्गः परिवर्जनीयो गुणेषु मायारचितेषु तावत् ।

भङ्गक्तियोगेन हृदेन यावद्रजो निरस्येत तमः कषायम् ॥ 11-28-28

T. Even when the mind appears to be under control one should avoid contact with worldly things so long as the mind is not firmly fixed on God and is not entirely rid of the craving for sense objects and till the mind becomes powerful enough to eschew *Rajas* (passion of love, hatred etc.) the source of distress through *Tamas*:—

146. यथा मयोऽसाधु चिकित्सितो नृणां पुनः पुनः सन्तुदति प्ररोहन् ।
 एवं मनोऽपक्वकषायकर्म क्रियोगिन् विध्यति सर्वसङ्गम् ॥ 11-23-29

T. Just as disease not properly remedied sprouts up again and again and causes affliction to men, so also the mind from which sinful thoughts are not eradicated causes trouble to the person who is bound with worldly ties and not devoted to God.

One should give up attachment to sense-objects. This chapter inculcates the curbing of passions or self-restraint which is one of the spiritual duties of a devotee.

May Śri Hari be pleased with this the 10th chapter.

ELEVENTH CHAPTER

ब्रह्मोपदेश प्रकरणम्.

Description of the Supreme Being

THE purpose of this chapter is to relate briefly the instructions given by preceptors to deserving pupils who have by Puranic studies, paternal advice, or merit of previous lives grasped in general the purport of the sacred books as detailed in chapter 4, have imbibed the spirit of self-denial as described in chapter 5, have developed that spirit by association with great men as related in chapter 6, have done service to great men as set forth in chapter 7, have refrained from reviling great men as indicated in chapter 8, have avoided self-praise as prescribed in chapter 9 and have conquered their senses as advised in chapter 10. The established tenets referred to in the 3rd part of the 3rd chapter of Anuvyakhyana by Sri Madhwacharya are set forth in this chapter here, e.g., that the Supreme Being is perfect in all good attributes and free from all short-comings, that every other thing is subject to His control and guidance, and that His consort Lakshmi is also free from all-short comings and is next to him in greatness. The following describes the attributes of the Supreme Being:—

147. जन्माद्यस्य यतोन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्
 तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यं सूरयः ।
 तेजोवारिमृदां यथा विनिमयो यत्न त्रिसर्गो
 मृषा धाम्ना स्वेन सदा निरस्त कुहकं सत्यं परं धिमिहि ॥ 1-1-1

T. From Whom this world derives its origin, subsistence etc., as proved by positive and negative arguments, Who is well versed in all details of all things, Who is self-glorious and absolutely independent, Who graciously imparted the sacred word with a full heart to the first intelligent one in creation viz., the four-faced, Whom even the wise cannot fully comprehend, in respect of Whom the three-fold creation viz., (1) manifestations of God Himself (2) of the finite souls and (3) of the matter has no purpose

to serve though it is not unreal in the same way that the modifications of light, water and clay are not unreal; and Who has ever distanced illusion by His own transcendental lustre and power—on Him the eternally blessed protector perfect in every excellence, let us meditate.

In the above verse it is taught that the most important attribute of God is His being the primary cause of creation etc., of the world.

148. यद्दर्शनं निगम आह रहः प्रकाशं मुह्यन्ति यत्न कवयोऽजपरा यतन्तः ।
तं सर्ववादविषयप्रतिरूपशीलं वन्दामम पुरुषमात्मनि गूढबोधम् ॥

12-7-49

T. We adore the Supreme Being Whom the Vedas hold up to view and yet illuminate in a mysterious way to be grasped by the fittest, Whom even the four-faced and others fail to understand aright inspite of their best efforts, Who is popularly spoken of as possessing the attributes of a contrary nature surpassing all questions, as creating the world in divine goodness, preserving it in association with Rajas and destroying it through Tamas, and who is an embodiment of such heavenly qualities viz., transcending wisdom, bliss etc.

The idea in the first half of the verse is that the Vedas and other sacred literature and whose object is to describe God's glories cannot describe them in full, but each one who studies them understands Him according to his own capacity. The purport of the 2nd half of the verse is that the contrary qualities of goodness, passionate activity and destructiveness by virtue of which the creation, preservation and destruction of the world respectively arise, are not the natural innate qualities of the Supreme Being, but they belong to the material properties (Satva, Rajas and Tamas) which he adopts as a medium for the purpose of creating, preserving and destroying the world.

149 त्वां ब्रह्म केचिदवयन्त्यत धर्ममेके एके परं सदसतोः पुरुषं परेशम्
अन्ये वदन्ति नवशक्तियुतं परं त्वां केचिन्महापुरुषमव्ययमात्मतन्त्रम् ॥

8-11-8

T. Some known as Vedantins think of Thee the primary cause of the universe as Brahman, some as the Nāda (sound), others viz., the Mīmāṃsakas look upon Thee as Dharma, the course or righteous action; some others adoring masculineness comprehend Thee as the Supreme Lord far above the cause and the effect, the body and the senses; yet others viz., the Pāñcarātrakas regard Thee as the Lord endowed with the nine attributes of stainlessness, excellence, knowledge, action, contemplation, devotion, veracity, sovereignty and mercy; others again viz., the Yogins speak of Thee as the eternally independent Supreme Being.

Thou art the one (Supreme Being) spoken or thought of under different names or in different ways and there is substantially no difference in Thee.

140. हिरण्यगर्भत्वमुपेत्य मूले सृजस्यशेषं भुवनं स एव ।

नारायणात्मन् परिपासि भूयोजहार चान्ते भगवन् शिवात्मना ॥

10-53-15

T. At the commencement you assume the name and form of Hiranyagarbha and create the entire universe bearing those names and forms. In the middle you take the names and forms of Nārāyaṇa and provide all protection to the universe removing all dangers. In the end you destroy the worlds under the name and form of Siva.

Yogins and devotees are of two classes, devotees through action (Karma yogins) and devotees through knowledge (Gñāna yogins). The following verse shows that the devotion of both of them is directed towards the same object, the Supreme Being:—

151. यश्चिन्त्यते प्रयत्तपाणिभिरध्वराग्रौ त्रय्या निरुक्तविधिना स्वहविर्गृहीत्वा ।

अध्यात्मयोग उत योगिमिरात्ममाया जिज्ञासुभिः परमभागवतैः

परीष्टः ॥ 11-6-11

T. You are that one and the same Supreme Being who is contemplated by sacrificers that invoke the Lord in the sacrificail fire with uplitied hands holding the offerings in the manner prescribed in scriptures, as well as by meditative saints who in quest of correct knowledge of His glories are firmly attached to Him.

152. यच्छक्त्यो वदतां वादिनां वै विवादसवादमुवो भवन्ति ।

कुर्वन्ति तेषां मुहुरात्ममोहं तस्मै नमोऽनन्तगुणाय भूम्ने ॥ 6-4-31

T. We offer our obeisance to the Lord of perfect and infinite attributes, whose powers form the subject of controversy between assertive disputants and their antagonists and often delude them both or either of them.

The fundamental cause of the universe is one and the same Being endowed with infinite and varied powers. Referring to some one of such powers some speak of Him under names of feminine gender; referring to another of such powers some denote Him by names of neuter gender such as non-entity (Sūnyām); others refer to Him in such words as delusion (Mithya). In these several ways thinkers assert that He is the primary cause of the universe while others deny it. These varied and false notions would continue till one holds fast to His glorious feet. The only means to obviate such false ideas is to brave for His mercy. To indicate this view the above verse begins with "we offer our obeisance." Vishnu being the primary cause of the universe is described in the above 6 verses. The story-teller Suta tells Saunaka and other sages as follows:—

153. अहं हि पृष्टोऽस्य गुणान् भवद्विराचक्ष आत्मावगमोऽत्र यावान् ।

नभः पतन्त्यात्मसमं पत्रिणस्तथासमं त्रिष्णुगर्णि विपश्चितः ॥ 1-18-28

T. Requested by you to describe the glories of Śrī Hari, I will relate them to you so far as my knowledge of them goes. Birds fly aloft in the far-spreading sky according to their ability; so also wise men comprehend the ways of the all-pervading Viṣṇu according to their capacity.

The use of the word "Viṣṇu" and of the illustration of the sky in the verse are intended to indicate the allpervading nature of the Supreme Being. In the following verse the four-faced Brahma says that it is impossible for him and a fortiori for others to recount all His glories:—

154. नान्तं विदाम्यहममी मुनयः प्रजेश मायाबलस्य पुरुषस्य कुतः परे ये ।

गायन्गुणान् दशशतानन आदिदेवः शेषोऽधुनापि समवस्यविनास्य

पारम् ॥ 2-7-41

T. Neither I nor the thousand-faced serpent God Śeṣa who is next in order to me is yet able to come to the end of singing the Lord's (innate) glories, which we are doing (from time immemorial) It is unnecessary to say that, a fortiori, it is impossible for Kardama or other sages, or Marīci or other authors of creation to do so.

155. नाहं न यूयं बत तद्गतिं विदुर्न वामदेवः किमुतापरे सुराः ।

यन्मायया मोहितबुद्ध्यस्त्विदं विनिर्मितं स्वात्मसमं विचक्ष्महे ॥ 2-6-38

T. Neither I who have created the 14 regions, nor Rudra who destroys them, can comprehend His greatness. How can other lesser gods know it? You sages among the gods and also kings cannot understand His glories. We all deluded by His will, think of them according to our capability.

Leave alone the view that final emancipation from the worldly life caused by the gunas called Satva, Rajas and Tamas cannot be secured by devotion to a Supreme Being bound by them and that therefore an Absolute Being without attributes is to be meditated upon for final emancipation. Now as the Lord alone can put an end to the illusion, He is to be contemplated in order to be rid of it. This power of God is expounded in the following verse:—

156. येषां स एव भगवान् दययेदनन्तः

सर्वात्मनाश्रित पदो यदि निर्व्यलीकम् ।

ते वै विदन्त्यतितरन्ति च देवमायां

नैषा ममाहमितिधीः श्वसृगालभक्ष्ये ॥

2-7-42

T. Only those who resort unhesitatingly and without any motive to the lotus-feet of the Lord of innate glory by means of effort and propitiate Him, obtain His grace, understand His greatness and get out of the cycle of worldly life. Then they cease to entertain the false notions that their self is identical with the physical body fit to be devoured by dogs and jackals or that the property which their wives and children enjoy like dogs and jackals belongs to them.

This verse suggests how to get out of the illusions of Aham and Mama (I and mine). The following three verses show that there are persons who got out of the cycle of worldly life. The verses are addressed by Brahma to Nārada:—

157. वेदाहमङ्ग परमस्य हि योगमायां यूयं भवश्च भगवानथ दैत्यवर्गः ।
पत्नि मनोः स च मनुः तदपत्यभूताः प्राचीनवर्हि ऋमुरङ्ग उतध्रुवश्च ॥
158. इक्ष्वाकु रैलमुचुकुन्दविदेहगाधिरध्वम्बरीषसगरा गयनाहुवाद्याः ।
मान्धात्रलर्कशतधन्वनरनन्तिदेवदेवव्रता बलिरमूर्तरयो दिलीपः ॥ 2-7-44
159. सौमर्युदङ्कशिबिदेवलपिप्पलादाः सारस्वतोद्धवपराशरभूरिषेणाः ।
येऽन्ये विभीषण हनुमदुपेन्द्रदत्ताः पार्थार्थिषेण विदुरश्चुतदेवमुत्त्याः ॥

T. Well, according to my capability, I understand the innate greatness of the Lord. So also, you, Rudra, Prahlāda the best of Daityas, Manu's wife, Manu and their sons e.g., Prācīnabarhi Rubhu, Aṅga and Dhruva; Also Ikṣvāku, Purūrava, Muchukunda, Janaka, Gādhi, Raghu, Ambariṣa, Sagarā, Yayāti, Māndhātā, Alarka, Satadhanvana, Rantideva, Bhīṣma, Bali, Amūrtharaya and Dilīpa; also Saubhari, Uthanka, Sibi, Devala, Pippalādā, Sārasvata, Uddhava, Parāṣara, Bhūriṣeṇa, Vibhīṣṇa, Hanuman, Vāmana, Datta, Arjuna, Arṣṭiṣeṇa, Vidura, Srutadēva and others.

The names of the Lord's avataras Vāmana and Datta are mentioned in the last verse to indicate that He sometimes joins in the ranks of His devotees and acts like them. For similar reasons the name of Hanuman is also included. In order to create further interest the following verse is quoted, showing that even those who are not competent to study the scriptures may get out of mundane existence:—

160. ते वै विदन्त्यतितरन्ति च देवमायां स्त्रीशूद्रहृणशबरा अपि पापजीवाः ।
यद्यद्भुतकमपरायण शीलशिक्षार्त्तियगजना अपि किमु श्रुतधारणा ये ॥
2-7-46

T. Even females, Sūdras, Hūṇas, Sabaras and others leading a wicked life even of the irrational animals may understand the greatness of the Supreme Lord and get out of the mundane life if they are devoted to the Lord of glorious ways, firmly attached to Him and following His instructions. A fortiori there can be no doubt that persons who have studied the scriptures can do so.

The following example indicates that no one is equal to or greater than Sri Hari:—

161. एतावतालं ननु सूचितेन गुणैरसाम्येऽनतिशयिनेऽस्य ।
 हित्वेतरान् प्रार्थयतो मुकुन्दं यस्यांघ्रिरेणु जुषतेऽनमीप्सोः ॥ 1-18-20

T. To prove that no other is equal to or greater than Sri Hari, it is really sufficient to point to one instance of His glory that is, that Mahālakṣmi rejected all others that solicited her, and (wooed) chose Him to wear the dust under whose feet, solicitious as He was not, bestows eternal beatitude.

Though the wedlock of Lakṣmi and Nārāyaṇa is eternal, yet on the particular occasion of her springing up out of the churned sea of milk, she acted as a new bride and found fault with every one who solicited her as shown in the following verse:—

162. नूनं तपो यस्य नमन्युर्निर्जयो ज्ञानं कचित्तस्य नसङ्गवर्जितम् ।
 कश्चिन्महांस्तस्य नकामनिर्जयः स ईश्वरः किं परतो व्यपाश्रयः ॥
 8-8-19

163. धर्मः कचित्तस्य न भूतसौहृदं त्यागः कचित्तस्य न मुक्तिकारणम् ।
 वीर्यं च पुंसोऽस्त्यजवेगनिष्कृतं न हि द्वितीयो गुणसङ्गवर्जितः ॥
 8-8-20

164. कचिच्चिरायुर्न च शीलमङ्गलं कचित्तदप्यस्ति नवेद्यमायुषः ।
 यत्रोभयं कुत्र च सोऽप्यमङ्गलः सुमङ्गलः कश्च न कांक्षते हिमाम् ॥
 8-8-21

T. Indeed, Lakṣmi rejected Dūrvāsās and others as they could not overcome anger though they had the merit of religious austerity. (It is well-known how Dūrvāsās exhibited his wrath unnecessarily on Ambarisha). She rejected Sukra and Bṛhaspati as they are not free from worldly desires, though they are endowed with wisdom. (Being purohīts or family priests of Dānavas and Devas respectively, they cannot be said to be free from desires for finite objects). She could not accept the four-faced Brahma because he did not conquer lust though he is great (for He married his own creation Saraswatī). Rudra was rejected as he could not protect himself and depended on another for protection. (When Rudra was afraid of Bhasmāsura

and was running away chased by the asura he was saved by Śrī Hari). Again in one person (Yama) there is justice and impartiality, but he is devoid of kindness to living beings. Another (Bali) is open-handed, but he cannot confer final beatitude. Others (the Gods of the Sun and the Moon and the Wind) are endowed with brilliancy and speed but they are all overpowered by Time. Others e.g., Śeṣa, (serpentgod) are blessed with longevity, but what is the use of it? They are neither good nor kind. Others again are possessed of the qualities of goodness and kindness (e. g. kings) but their life-time is short. Others yet who are endowed with long-life and generosity (e.g., Mārkaṇḍēya) are unfortunately not handsome. There are some who are handsome (e.g., Indra) but they are covetous. (Indra coveted the wife of Gautama).

It is therefore evident that even the best of the gods, sages, Daityas and kings have their own defects and that no one except Śrī Hari is free from defects.

165. एवं विमृश्याव्यभिचारि सद्गुणं पदं निजैकाग्रयि सद्गुणाश्रयम् ।
वत्रे परं सर्वगुणैरपेक्षितं रमामुकुन्दं निरपेक्षमीप्सितम् ॥ 8-8-22

T. Thus after due deliberation to find One with eternally excellent attributes, free from all blemishes and the refuge to all the whole-hearted, and devout dependants, Lakṣmi chose for her consort Śrī Hari who is superior to all beings, endowed with all the excellent attributes, free from all defects and capable of bestowing final beatitude.

What is bestowed on Lakṣmi for her deliberate choice and firm attachment is shown in the following verse:—

166. स्वस्याः स्त्रियस्त्रिजगतो जनको जनन्या
वक्षो निवासमकरोत्परम विमूतेः ।
श्रीः स्वाः प्रजाः स करुणेन निरीक्षणेन यत्र
स्थितैधयत साधिपतीं स्त्रिलोकान् ॥ 8-8-24

T. Śrī Nārāyaṇa the father of the worlds provided a place in His own excellent bosom, for His consort the glorious Lakṣmi the mother of the worlds. Residing there she cast her generous

glances on her own children, the creatures of the three worlds and thereby made them prosperous.

Further the above verse conveys that next to her consort Lakṣmi also has the three great attributes of possessing excellent qualities freedom from defects and generosity towards her dependant

The following verse shows that He has no purpose to gain by lodging Lakṣmi on His own bosom:—

167. श्रियमनुचरतीं तदर्थिनश्च द्विपदपतीन् विमुधांश्च यः स्वपूर्णः ।

न भजति निजभृत्य वर्गतन्त्रः कथममुमुद्विस्मृजेत्पुमान् कृतज्ञः॥ 4-31-28

T. No devotee who perceives what the Lord has done for him would abandon the all merciful Lord who is ever present with His devotees though He being perfect does not look to either Lakṣmi who ever waits on Him or to His votaries, great among men or the gods.

The idea in the above verse is that those who seek final beatitude should resort to Him and take refuge in Him. When it is stated that Nirguna Brahman or the entity of Brahman without qualities should be contemplated to attain final liberation from material bonds it is meant that Brahman is not subject to material bonds, not that He is devoid of spiritual qualities also. How could Brahman possessing no spiritual qualities in himself confer such qualities as spiritual bliss and wisdom on His devotees. The following verse from mother Devaki's hymn to Śrī Kṛṣṇa refers to such qualities in the Supreme Lord:

168. रूपं यत्तत्प्रहुरव्यक्तमाद्यं ब्रह्मज्योतिर्निर्गुणं निर्विकारम् ।

सत्तामात्रं निर्विशेषं निरीहं सत्त्वं साक्षाद्विष्णुरध्यात्मदीपम् ॥ 10-4-25

T. Thou, Kṛṣṇa whose form is now visible to my eyes art the all-pervading Viṣṇu spoken of in the scriptures as the incomprehensible, the foremost, the perfect, the lustrous, the immaterial, the unchangeable, the excellent, the Supreme, the indifferent, the soul-enlightening Lord of all.

By applying the term "Incomprehensible" to God, it is meant that no one can understand His excellence in full or anything without His grace. The term "foremost" denotes that he is eternally

existing, even before creation and after dissolution of the universe. By 'Perfect' is meant that He is full of excellent qualities and has no defects, 'Lustrous' that He is brilliant both by His intelligent nature and lustre. The term 'Immaterial' shows that His form and essence are identical with His spiritual attributes of bliss, wisdom, etc. The term 'Unchangeable' that He is not subject to transformation or other changes: 'Excellent' that He is not subject to such defects as finiteness and inferiority, 'Supreme' as nothing else is equal to or higher than Him. 'Indifferent' as He has no wants to be supplied. 'Soul-enlightening' as he dwells in the individual soul and discloses its form as well as His own form to it in time. Similarly all words connoting qualities e.g., 'Indra' implying Lordship, 'Yama' control, 'Agni' leadership, apply to him primarily. The address 'Thou' in the above verse implies that though Śrī Kṛṣṇa is present to Dēvaki's eyes and called her son He is in fact Viṣṇu that has become visible out of His grace, as if through her for a particular purpose. If it is said that God is destitute of all qualities and activity, it cannot be said that He is the first cause of the universe. If He is said to be the cause of the universe, it cannot be said that He is a Being without qualities and activity. This apparent contradiction is reconciled in the following verse:—

169. त्वत्तोस्य जन्मस्थितिसंयमान्विभो वदन्त्यनीहाद गुणादविक्रियात् ।
त्वयीश्वरे ब्रह्मणिनो विरुध्यते तदाश्रयत्वादुपचर्यसे जनैः ॥ 10-4-20

T. O Lord, sages say that the world owes its creation, existence and destruction to Thee who hast no qualities, no changes and no desires. The existence in Thee of attributes ordinarily inconsistent with one another is not impossible as Thou art the embodiment of all excellent and perfect qualities and art the (most) paramount Lord of all. People read material qualities in Thee as matter is dependent on Thee.

The following verse furnishes an answer to the question 'how can God rule the world without being subject to material bonds?'

170. न यस्य वध्यो न च रक्षणीयो नोपेक्षणीयादरणीयपक्षः ।
तथापि सर्वस्थितिसंयमार्थं धत्ते स्वस्वत्वमांसि काले ॥ 8-5-23

T. Though He has no enemies to kill, no friends to save, no strangers to neglect and no darlings to favour, yet for purposes of creation, protection and destruction of the worlds He works through principle of activity (Satva), emotion (Rājas) and hate (Tāmas) respectively to appropriate periods.

The Supreme Being is not subject to material bonds, but He has the will to create, protect and dissolve the worlds at appropriate periods and His will is eternal with Him. He has no selfish motives in His world operations, but He performs them out of grace to enable His devotees to work up for their salvation. Therefore it befits His devotees to take refuge in Him as stated in the following verse with which this chapter is closed:—

171. अयं तु तस्य क्षितिपालनक्षणः सत्त्वं जुषाणस्य भवाय देहिनाम् ।
तस्माद्भजामः शरणं जगद्गुरुं स्वानां स नो वास्यति शं सुरप्रियः ॥

8-5-28

T. He works with principle of activity to benefit living beings. The present period of time is intended to exercise His powers to rule. He is well-disposed towards celestials. We shall therefore resort to Him. He is the Lord of the universe. He will secure happiness to us His votaries.

By this the devotional duties of listening to His glories and hymning them are indicated.

May this please the glorious Lord!

This is the eleventh chapter.

TWELFTH CHAPTER

प्रवृत्तकर्मत्याग प्रकरणम्

Desisting from activities that lead to mortal life.

IT has been stated that Brahman the Supreme being should be contemplated by those who freed from material ties, associating with great men, refraining from censuring great men, and conquering the sense organs to some extent aspire for final liberation from worldly bondage. In the present chapter it is proposed to affirm that those who have received instruction about Brahman from their gracious preceptors should not care for material comforts, but should adore Sri Hari in the manner indicated by the preceptors. The sympathy of preceptors for their fellow beings in their sufferings is indicated in an introductory way in the following verse:—

172. क्षुत्तृत्निधातुभिरिमा मुहुरर्धमानाः शीतोष्ण वातवर्षैस्तिरेतराच्च ।
कामाग्निनाच्युत रुषा च सुदुर्भरेण संपश्यतो मन उस्क्रम सीदते मे ॥
8-10-8

T. Lord, alas! My mind is sadly affected on witnessing these people frequently suffering in the painful states of hunger, thirst, the three humours of phlegm, choler and melancholy, heat, cold, wind, rain and other forces of nature, the fire of lust and the irresistible anger

These words of Brahman the four-faced indicate how the feelings of virtuous men are sadly affected at the sight of the miseries of their fellow beings. The following words of Prahlāda show that not only Brahman, but other righteous people also are sympathetic:—(This verse inculcates the Bhāgavata's virtue of *daya*.. being compassionate).

173. नैवोद्विजे भवदुरत्ययवैतरिण्या स्त्वत्तीर्थगायन महामृतमत्तचित्तः ।
शोचेन ते विमुखचे स इन्द्रियार्थमाया सुखाया भरमुद्वहतो विमूढान् ॥
7-9-48

T. My mind being overjoyed with the nectar of hymning Thy praises, I am not alarmed at the impassable worldly life or crossing the Vaitaraṇi river of hell; but I feel sorry for the ignorant fools who bear the burden of secular life for the temporary enjoyment of the seeming and trivial pleasures of the senses and whose mind is turned away from Thee.

The first half of this verse indicates 'Fearlessness' and the second half 'Kindness' out of the 30 devotional duties to god.

Acts are of two kinds:—worldly acts (*Pravṛtta*) performed with a desire to attain Indra's paradise or other material pleasures; and (*Nivṛtta*) motiveless acts performed for obtaining final liberation from worldly bondage or for pleasing the Supreme Being. The former deserve to be avoided as they lead to terminable results; and motiveless acts practised, as they do no harm and the merit accruing therefrom is of eternal value. In the next 3 verses the practice of *Pravṛtta* acts is condemned, for preceptors do not approve of them:—

174. जुगुप्सितं धर्मकृतेऽनुशासनं स्वभावरक्तस्य महान् व्यतिक्रमः ।

यद्वाक्यतो धर्म इतीतरः स्थितो न मन्यते तस्य निवारणं जनः ॥

1-5-15

T. To advise people to practise 'Pravṛtta acts' is blameworthy, because people are by nature fond of them. Moreover such advice is productive of great harm, because ordinary persons rely on the advice of the preceptor, become confirmed in their practice and fail to find a way out of them.

Giving such advice is like dealing blows with a stick to a person who has fallen from a tree.

175. कस्तं स्वयं तदभिज्ञो विपश्चिद्विद्यायामन्तरे वर्तमानम् ।

दृष्ट्वा पुनस्तं सधृणः कुबुद्धिं प्रयोजयेदुत्पतङ्गं यथान्वयम् ॥

5-5-17

176. गुरुर्न सस्यात्स्वजनो न सस्यासिता न सस्याज्जननी न सा स्यात् ।

दैवं न तत्स्यान्नपतिश्च स स्यान्न मोचयेद्यः समुपेतमृत्युम् ॥

5-5-18

T. Which man being thoughtful and wise would, having known that distinction which learned men clearly know, between the results

of performing of Pravṛtta acts and motiveless acts respectively, would advise ignorant persons to continue to practise them, like a blind man leading another blind man who has missed his way. A preceptor is no preceptor if he puts the pupil in the course of Pravṛtta acts (Pravṛtti mārga) instead of showing him the path of motiveless acts (Nivṛtti mārga) which lead to liberation from the cycle of worldly life: such a kinsman is no kinsman: such a father is no father: such a mother is no mother: such a diet is no diet: and such a master is no master. (The teachings of none of them are reliable)

This chapter is closed with the following verse containing the words spoken by Sati (Siva's wife) to her father Dakṣa to exemplify the above principles by referring to the practice of the wise:—

177. मा वः पदव्यः पितरस्सदास्थिता या यज्ञशालसनधूमवर्मनाम् ।
कदन्नतृप्तैस्तुभृद्भिरिष्टिता अव्यक्तलिङ्गा अवधृतसेविता ॥ 4-4-21

T. O father, the practice of motiveless acts adopted by us is that followed by venerable saints who have renounced worldly attachments; that cannot be comprehended by persons who are solely given to bodily welfare. Your practices of Pravṛtta acts such as religious sacrifices of Agnihōtra, Pūrṇamāśya, Caturmāśya leading to temporary happiness such as is enjoyed in Indra's paradise, passing through the paths of 'smoke' 'night' etc., are extolled by those who are solely given to corporeal maintenance and are satisfied with meat and other objectionable food. We are not concerned with those practices.

Religious practices are of two kinds, those leading to recurring births, called Pravṛtta and those securing immortality called Nivṛtta (motiveless). Agnihōtra (oblation in sacred fires) and other sacrificial performances involve injury to life, the use of material substances and desires for fruits. They cannot secure release from the cycle of worldly lives. Sacrificial performances such as Dasara, Pūrṇamāsa, Caturmāśya and Pasu observances based on ethical principles such as truthfulness, kindness, purity and acts of pious liberality such as sinking fresh water wells, building temples of worship and rearing gardens of trees and offering oblations in sacred fires lead the soul to births and rebirths through

the path called Pitryāna involving passage through smoke, night, winter solstice, moon, newmoon, plants, creepers, food and virile semen. This course cannot guide the soul to the realisation of eternal bliss fit to be sought after by the jiva through the direct seeing of the Supreme Being. People of obscured vision say that the Vēdas (scriptures) are intended to expound the Pravṛtta acts and the purificatory rites of the twice-born castes beginning with Sīmantōnnayana and ending with funeral rites. Those who are endowed with wisdom assign their religious acts to the sense organs, the sense organs to the mind, the modified mind (Vyākārikamānas) to the speech, this to the alphabet, this to the sacred syllable, this to the nasal sound (Bindunāda), this to vital air (Prāṇa) and this to the principle called Mahat tatwa. Such souls pass through the path of the gods (Dēvayāna) consisting of fire, the sun, day, wind, bright fort-night and full-moon to the Supreme Being in the forms of Visva, Taijasa, Pragna, Turya, Atma etc. They discard the material body and rest in Him. They do not return to the cycle of births: Those who clearly know the two paths called Pitryāna and Dēvayāna from the scriptures, do not err though they may live with common people. Motiveless acts (Nivṛtta-Karma) should be performed. Pravṛtta Karma should be abandoned and the Supreme Being should be resorted to. Meditation should be practised and fondness for Pravṛtta acts given up. Thus teaches the 11th section of Bhāgavata.

May this please Lord Śri Hari

This is the 12th chapter.

THIRTEENTH CHAPTER

निवृत्तकर्मकरण प्रकरणम्

The practice of motivless acts

THE last verse is placed between the previous chapter indicating that Pravṛtta should be abandoned and the following chapter that Nivṛtta should be practised. The following verse solves the doubt that Nivṛtta course might not yield any beneficial result unless it is followed up to the final goal:—

178. त्यक्त्वा स्वधर्मं चरणान्बुजं हरेर्भजन्नपकोऽथ पतेत्ततो यदि ।
यत्नं क्व वा भद्रमभूदमुस्य कोवार्थं आप्तो भजतां स्वधर्मम् ॥ 1-5-17

T. A person who gives up his Pravṛtta duties and adores the lotus-feet of the Lord might not sometimes reach his goal at once; but he is sure of attaining it in due time in some future life. But what then is the purpose gained by a person who performs his Pravṛtta duties alone? The fruit thereof is terminable and worthless.

The following verses contain the advice given by Rishabha an avatāra of Vishnu to His sons indicating the details of Nivṛtta i.e., pure service at the Lord's feet:—

179. हरौ गुरौ मयि भक्त्यनुवृत्त्या वितृष्ण्या द्वन्द्वतितिक्षया च ।
सर्वत्र जन्तोर्व्यसनामगत्या जिज्ञासया तपसेहानिवृत्त्या ॥ 5-5-10
180. मत्कर्मभिर्मत्कथया च नित्यं मत्पादसङ्गादुण कीर्तनान्मे ।
निर्वैरसाम्योपशमेन पुत्रा जिहासया देहगेहात्मबुद्धेः ॥ 5-5-11
181. अद्यात्मयोगेन विविक्तसेवया प्राणेन्द्रियात्माभिजयेन सम्यक् ।
तच्छ्रद्धया ब्रह्मचर्येण शश्वदसम्प्रमादेन जयेन वाचाम् ॥ 5-5-12
182. सर्वत्र मद्भावविक्षणेन ज्ञानेन विज्ञानविराजितेन ।
योगेन नृपद्वयसत्त्वयुक्ते लिङ्गे व्यपोदेत्कुशलोऽहमाज्यम् ॥ 5-5-18

T. O my sons possessed of the strength acquired by conquering the passions, an intelligent person should get free from his subtle frame (Līṅgam) which gives rise to *ahankāra*, by means of devotion to Hari and to the preceptor, obedient service to them, the eschewing of worldly desires, patient endurance of opposite conditions such as pleasure and pain, recognition that all beings are subject to adversity, meditation of the Supreme Being, austerities, desisting from all exertions except those intended for final emancipation from worldly bondage, service in My temples listening to My stories, constant attachment to My feet, narration of My glories, harmlessness, impartiality and being equal towards all beings, giving up the false notions that the physical body is the self and that the houses and other things are part and parcel of self; by contemplation of the Supreme Being, worshipping Him in solitude, restraining the breath, the sense organs and the mind, belief Him, celibacy, constant watchfulness and control over speech.

By means of knowledge and yōga (contemplation) which perceives every where My form and existence and is made strong by the special vision of Bīṁba, and possessed of the strength gained by controlling the tongue and other organs, the prudent man should overcome Aham, the Līṅga or the subtle body.

183 पुत्रांश्च शिष्यांश्च पितागुरुर्वा मल्लोक्तकामो मदनुग्रहार्थः ।

इत्थं विभन्युरनुशिष्या दत्तज्ज्ञानं नयोजयेत्कर्मसु कर्ममूढान् ॥ 5-15

T. Following the path of motiveless acts (Nivṛtta mārga) as detailed in the above verses, free from arrogance and passions bent upon getting rid of the subtle body (Līṅga Śarīra) and attaining final emancipation from the cycle of births and deaths and reaching God, and yearning for My mercy, a father or preceptor should not induce his sons or pupils to follow the path of worldly acts (Pravṛtti mārga) when they have not understood the means to final emancipation and are performing worldly acts under the mistaken impression that they lead to final emancipation.

The chapter is closed with the following verse that those who aspire for final emancipation (Mōkṣa) should practise the performance of motiveless acts:—

184. तस्यैव हेतोः प्रयतेत कोविदो न लभ्यते यद्भ्रमता मुपर्येषः ।
 सल्लभ्यते दुःखवदन्यतस्सुखं कालेन सर्वत्र गभीररंहसा ॥ 1-5-18

T. Observing that worldly happiness may (sometime) be the lot of a person just in the same manner that misery does, in due time of incomprehensible velocity, without any effort on his part, a wise person should attempt to practise the performance of motiveless acts, which those who are aimlessly going up and down in the cycle of worldly life cannot do.

May the Lord Śri Hari be pleased with this the 13th chapter.

THE FOURTEENTH CHAPTER

देशप्रशंसा प्रकरणम्

Virtue of the place

LIKE six out of the seven grand terrestrial divisions (Dwīpa) 8 out of the 9 regions of (the 7th terrestrial division) Jambu Dwīpa are not fit for the performance of religious rites. The 9th region, India in Jambu Dwīpa alone is fit for the purpose. The life of even those who are fortunately born in such a region is despicable if it is wasted in other occupations instead of worshipping God. The greatness of India (Bharata varṣa) is spoken of in the following verses.

185 अहोबतैषां किमकारिशोभनम् प्रसन्न एषां स्विदुतस्वयं हरिः ।

यैर्जन्मलब्धम् नृषु भारताजिरे मुकुन्द सेवौ दयिकस्पृहात्मभिः ॥

5-19-21

186. किं दुष्करैर्नः क्रतुमिस्तपो व्रतैर्दानादिभिर्वाद्युजयेन फल्गुना ।

न यत्र नारायणपादपङ्कजस्मृतिः प्रमुष्टाऽतिशयेन्द्रियोत्सवात् ॥

5-19-22

187. कल्पायुषां स्थानजयात्पुनर्भवात् क्षणायुषां भारतभूजयो वरः ।

क्षणेन मर्त्येन कृतं मनस्विनः संन्यस्य संयान्त्यभयं पदं हरेः ॥

5-19-23

T. Really those who are born among men on the Indian soil with minds devoted to the worship of the Lord are very meritorious. Indeed Śri Hari is very kind to them. Of what use to us is the attainment of Indra's Paradise (Swarga) where the joyous experiences of the sense organs are so ample as to exclude the recollection of the lotus-feet of Śri Hari? It is in vain. So also is the arduous performance of religious sacrifices, austerities, vows and charity which only lead to the attainment of Indra's paradise. To obtain

the life of a few moments on the land of Bharata is preferable to obtaining that in the celestial region from which fall into the mortal is certain.

The following verse explains why Indra's paradise is to be despised in spite of the advantages with its Kalpa and other trees that grant all desires, with its Nandana garden that drives away all miseries, with its lakes that are full of ambrosia, with its nymphs that never lose their youth and charm, with their songs that are delightful, with the celestials that are also ever youthful and with its delights that are ever fresh, constant and excellent and can be enjoyed without interruption.

188. न यत्न वैकुण्ठ कथासुधापगा न साधवो भागवता स्तदाश्रयाः ।

न यत्र यज्ञेशमखा महोत्सवाः सुरेशलोकोऽपि न याति सेव्यताम् ॥

5-19-24

T. Even Indra's paradise is not worth dwelling in, if it has no ambrosial rivers of Hari's stories, if no devotees firmly attached to Him are present there and if festivities and sacrifices there are not dedicated to Him:—

The object of extolling life in India is explained thus:—

189. यद्यत्त नः स्वर्गसुखावशेषितं त्विष्टस्य सूक्तस्य कृतस्य शोभनम् ।

तेनाब्जनाभस्मृतिजन्म नः स्याद्दुर्घे हरिर्मज्जां शं तनोति ॥ 5-19-28

T. As Śrī Hari confers happiness on His devotees in this country we pray that we may be blessed with a birth here, which helps remembering Śrī Hari, if we deserve it on account of any remnant of the merit earned in past lives by us by religious sacrifices, charities and other acts, and if any portion of such merit is left after enjoying its results in Indra's paradise.

Only the Indian continent in Jambu Dwipa is fit for the performance of religious rites. The 8 other regions are places for enjoyment. Even the gods pray for a birth here as there is scope here for the performance of religious acts leading to future happiness. Therefore a fortunate person blessed with a birth here should not be allowed to go astray. The point discussed in the following verses is whether a devotee should prefer to dwell in a house as a house-holder or in a forest as a hermit.

190. मतिर्न कृष्णे परतः स्वतो वा मिथोऽभिपद्येत गृहव्रतानाम् ।
अदान्तगोभिर्विशतां तमिस्रं पुनः पुनश्चर्वितचर्वणानाम् ॥

7-30

T. A house-holder whose sense-organs are not under control, who is addicted to the repeated enjoyment of the transient pleasures of family life, blindly undergoing the experience of births and deaths, cannot fix his mind on Śri Hari either by his own nature or by force of external teachings or the counsel of friends.

Prahlāda spoke to His father as follows:—

191. तत्साधुभ्योऽसुरवर्य देहिनां सदा समुद्रिगमिष्ये मसद्ग्रहात् ।
हित्वाऽऽत्मपातं गृहमन्धकूपं वनं गतो यद्धरि माश्रयेत् ॥ 7-5-5

T. O the greatest of Asuras, it is but right, I think, that persons whose minds are constantly afflicted with worldly concerns should desert home which intensifies ignorance and leads to hell and go to the forest and take refuge in Śri Hari.

Those who are fit to lead a house-holder's life are thus described:

- 192 शिलोन्मृत्वा परितुष्टचित्तो धर्मं महान्तं विरजं जुषाणः ।
मय्यर्पितात्मा गृह एव तिष्ठन्नातिप्रसक्तस्समुपैति शान्तिम् ॥ 11-17-4

T. But a person residing in the house may obtain final emancipation from the bondage of births and deaths if his sense-organs are under control and his heart is contented with the livelihood got in one of the four ways viz., peripatetic begging (yayavaram) storing nothing for the next day (Asancayam), stocking food stuffs for one year's use (Salinam) and gleanng ears or grains of corn scattered in fields and market places (Śilōñcam) and if he performs duties, not leading to sin, but only to eternal bliss, if he fixes his mind on Me and is not concerned with worldly objects except for self-preservation.

The object of leaving the house and residing in the forest is to withdraw the mind from worldly concerns and fix it on God. If this object is secured even in the house-hold life there is no necessity for going to the forest. It is good that one leads a house-holder's

life and takes refuge in God. It is also good that one resorts to forest and propitiates God there. But if a person rejects home life for want of mental tranquility, resorts to the forest and fails to secure mental peace even there, by resting on God, he is unfortunate like a person who in the midday sun resorts to the shade of a palmyra tree and is struck on his scorched bald head by a fruit falling from the tree. It is therefore necessary that a person should worship God even if he lives in a forest. Instances are given in the following verse containing the reply of Rukmiṇi to a humorous remark of her Lord Śrī Kṛṣṇa that she is distressed for having rejected noble kings and accepted a poor man like Himself for her consort.—

193. यद्वाञ्छया नृपशिरोमणयोऽङ्ग वै न जायन्त नाहुषगदादय ऐकपत्यम् ।
राज्यं विसृज्य विविशु र्वेनमम्बुजाक्ष सीदन्ति नानुपदवीं त इहास्थिताः
किम् ॥ 10-75-45

T. O lotus-eyed Lord! Anga, Pṛthu Bharata, Yayāti, Gada and other great emperors left their empires and lived in the forest with the desire to worship Thy feet. Are they still suffering in the forest, and did they fail to reach the Lord of eternal bliss, which they deserved?

The answer is in the negative. Like them I have taken refuge under Thy feet. I am not distressed. I am happy.

May this the 14th chapter be accepted by the Lord?

THE FIFTEENTH CHAPTER

कालप्रशंसा प्रकरणम्

Virtue of time

WITH the view to encourage people to work for the attainment of the object of human life in the present human life which is most auspicious, those who are not engaged in such work are blamed in the following verse:—

194. कलौ न राजन् जगतां परं गुरुं त्रिलोकनाथाननपादपङ्कजम् ।
प्रायेण मर्त्या भगवन्तं मच्युतं यक्ष्यन्ति पाखण्डविभिन्नचेतसः ॥

12-8-48

T. O king, in this age of kali their minds being mostly led astray by infidels and miseries, mortal men fail to worship the eternal and Almighty Lord of the universe whose lotus-feet are adored by the Rulers of the three worlds:—

The next verse indicates that he is a fool, who fails to work for his salvation which can be secured in this age of Kali by the mere recital of the names of Śri Hari.

195 यन्नामधेयं म्रियमाण आतुरः पतन् स्वल्ब्ध्वा विवशो गृणन्पुमान् ।
विमुक्तकर्मार्गल उत्तमां गतिं प्राप्नोति यक्ष्यन्ति न तं कलौ जनाः ॥

11-8-44

T. Alas, in this auspicious age of Kali people neglect to worship Śri Hari in spite of the fact that freedom from mundane bondage and enjoyment of external spiritual bliss can be secured by one who recites His names even when anxious at the approach of death, in disease, precipitous fall or slipping down, or in spite of himself.

The following words to Śri Kṛṣṇa addressed by His mother Dēvaki indicate that time or age of Kali and Infidels are only the apparent cause for the loss of goodsense, but as a matter of fact

Śrī Hari himself present in and also called "Time" instils out of His grace devotion into him whom He is pleased to save. So He should be known as the one who enhances longevity, removes obstacles and guides jīvas in the path of righteousness.

196 योऽयं कालस्तस्य तेऽव्ययकृन्वो चेष्टामाहु श्रेष्ठ ते येन विश्वम् ।
निमेषादि र्वैत्सरान्तो महीयां स्त त्वेशानं क्षेमघाम प्रपद्यम् ॥ 10-4-27

T. O Invisible friend, the wise say that the operation of that limitless Time of moments and years, is the work of Thyself directed by whom the world becomes active and therefore I resort to Thee the Supreme Ruler and the abode of happiness.

May the Lord Śrī Kṛṣṇa accept this the 15th chapter!

SIXTEENTH CHAPTER

देहप्रशंसा प्रकरणम्

Virtue of the body

THE purport of this chapter is that one should work out one's salvation in this human life as it is difficult to be attained and as Sri Hari has given his physical body for that purpose.

197. सृष्टा पुराणि विविधा न्यजयाऽऽत्मशक्त्या

वृक्षान् सरीसृपपशून् खगदंशमत्स्यान् ।

तै स्तै रतुष्टहृदयः पुरुषं विधाय

ब्रह्मावबोधधिषणं मुदमापदेवः ॥

11-9-28

T. God created several kinds of physical bodies out of matter (Prakṛti) which is under His control and guidance, such as trees, reptiles, quadrupeds, birds, rodents, and fishes, but none of these gave Him satisfaction. Finally the human frame alone which He created with the faculty of understanding pleased Brahman.

The inference is that the object with which God created man is that he may understand Brahman.

198. प्राप्ता नृजातिं त्विह ये च जन्तवो ज्ञान क्रियाद्रव्यकलापसंभृताः ।

न चेद्यतेरन्नपुनर्भवाय भूयो वनौका इव यान्ति बन्धनम् ॥ 5-19-25

T. If those jīvas that are born on this Indian continent as human beings blessed with the intellectual faculty with the physical capacity to work and with the materials to work with, fail to work out their final emancipation from this coil of births and deaths, they will suffer bondage again and again like brutes.

The jīvas are put in the vortex of worldly creation in order that they may work out their final emancipation, only by means of acquiring spiritual knowledge. At the commencement of the creation God produced several kinds of corporeal bodies and only

as the last of them, the human body. It was provided with the faculty necessary for acquiring spiritual knowledge and God was pleased with it. Those human beings who utilise the means so provided and strive for final emancipation achieve the purpose of their creation; while others who fail to do so and are immerse in sensual pleasures incur the displeasure of Hari and suffer like a king's deputy who is invested with sufficient powers and provided with materials, but does not use them to achieve the king's purpose. The object of this chapter is set forth in this concluding verse:—

199 लब्ध्वा सुदुर्लभमिदं बहुसंभवान्ते मानुष्यमर्थद मनित्य मपीह धीरः ।
 तूर्णं यतेत न पतेदनुमृत्यु यावन्निश्रेयसाय विषयः खलु सर्वतः स्यात् ॥
 11-9-29

T. Having at the end of long series of bodily existences obtained here, this human body, not easily to be attained, capable of fruitful work, though perishable, the thoughtful man should soon endeavour before it falls off, after final beatitude or moksha, for the objects or things necessary for the body may be (easily) found every where (without any extraordinary effort).

The same idea as above is conveyed in verses 7-6-6; 7-6-8' and 7-6-1 of Bhāgavatam.

May this the 16th chapter please the Almighty Lord.

THE SEVENTEENTH CHAPTER

ध्यान प्रकरणम्

Meditation or Contemplation

THE object of this chapter is to inculcate the practice of religious meditation for which renunciation of Pravr̥tti acts (Pravr̥tta karma) and performance of motiveless acts (Nivr̥tta karma) are necessary and to show the suitability of the present life, place and body treated of in the previous 5 chapters. Final emancipation (Mukti) from mundane bondage (saṁsāra) cannot be secured except by meditation on the subtle form of the Supreme Being, though thousands of means may be adopted. In the elementary stages it is not possible to fix the mind on subtle forms but only on the larger forms by constantly witnessing images of such forms and by hearing about them. The practice of meditation on the larger forms is necessary as it gradually enables the mind to grasp the subtler forms and meditate on them. The images of God beginning with the form pervading the whole universe down to the form of the size of a boy may be classed as gross and the forms of sizes beginning with Pradēsa (the span of the thumb and the forefinger) and ending with the minutest as subtle. The practice of meditation should start with such of the grosser forms as are most attractive to the mind and the impression of their images from head to foot, should be made stronger and stronger on the mind. When one is successful in settling the mind on grosser forms he will in course of time be able to fix it on the subtle forms. The following verse treats of the grosser forms of God:—

200. भृद्वीपवर्षसारिदद्रिभः समुद्रपातालदिङ्नरकभागणलोकसंस्थम् ।

गीतं मया तव नृपाद्भुत मीश्वरस्य स्थूलं वपुः सकलजीवनिकायधाम्न ॥

5-24-44

T. O King, I have described to you the wonderful gross forms of Śrī Hari to whom the whole multitudes of Jivas resort. The

gross forms are the Earth, the seven Dwīpas (islands) of Jambū, Plakṣa, Salmali, Kuṣa, Krauñca, Śaka and Puṣkara; the nine continents of Bharata, Kimpurusa, Kuru, Hiraṇmaya, Rāmyaka, Kētumāla, Harivarṣa, Bhadrāśwa and Ilavṛta; the Ganges and other rivers; the Mēru and other mountains; the seven oceans of (1) salt water, (2) sugar-cane juice, (3) spirituous liquor, (4) ghee, (5) milk, (6) whey and (7) clear water; the brilliant stars and the fourteen worlds.

Compare verses Nos. 5-24-42 and 43 of Bhāgavatam on the same subject. To create interest in the said principle of contemplation the example of an eminent personage contained in the following verse:—

201. तस्या विशुद्धकरणः शिववर्णिगाह्य

बध्वासनं जितमरुन्मनसाऽहृताक्षः ।

स्थूले दधार भगवत्प्रतिरूप एतद्

ध्यायं स्तदन्यवहितो व्यसृजत्प्रमाद्यौ ॥

4-12-17

T. Having bathed in the sacred waters of the Viśāla river, he pressed his anus with his heel in the sitting posture, restrained the breath and subdued the sense-organs with his mind; he purified his mind by fixing it on the gross form of the Supreme Being pervading the universe and meditating on that form, in his sitting posture. Having thus obtained control over his mind he acquired the power to see the subtle form of the Supreme Being, became absorbed in that perception and gave up meditation on the gross forms.

Contemplation of the gross forms of God is only a preparatory stage to acquire the perception of the subtler forms which alone can lead the soul directly to final beatitude. Prahlaḍa addressed his associates as follows:—

२०२ कोऽतिप्रयासोऽसुरबालका हरेरुपासने स्वे हृदि छिद्रवत्सतः ।

स्वस्याऽऽत्मनः सख्युरशेषदेहिनां सामान्यतः किं विषयोऽप्यपादनैः ॥

7-7-40

T. O Asura boys, there can be no great difficulty in practising in a general way the contemplation of Hari who is the universal

friend residing in the body of every being, occupying the space in the heart untouched by anything. It is not necessary to attend to details now. They can be learnt in due time.

The Asura boys acquired the fitness to think of the subtle forms of Hari by virtue of the merit earned in previous lives by worshipping the grosser forms. The subtle forms of Hari with their specialities and the modes of worshipping them are described in the next six verses. Three kinds of mental operations contribute to the perception of the Lord Brahman viz., Dharana or interrupted contemplation, Dhyana or uninterrupted contemplation and Samādhi or automatic concentration. Dhāraṇa is described as follows:—

203. केचित्त्वदेहान्तर्हृदयावकाशो प्रादेशमात्रं पुरुषं वसन्तम् ।
चतुर्भुजं कञ्जरथाङ्गशङ्खादाधरं धारणया सरन्ति ॥ 2-2-9
204. प्रसन्नवक्त्रं नलिनायतेक्षणं कदम्बकिञ्जल्कपिशङ्गवाससम् ।
लसन्महाहारहिरण्मयाङ्गदस्फुरन्महारत्नकिरीटं कुण्डलम् ॥ 2-2-10
205. उन्निद्रहृत्पङ्कजकर्णिकालये योगेश्वरास्थापितपादपल्लवम् ।
श्रीलक्षणं कौस्तुभरत्नकन्धरमङ्गलक्ष्म्या वनमालयाञ्चितम् ॥ 2-2-11
206. विभूषितं मेखलयाङ्गुलीयकैर्महाघनैर्नूपुरङ्गणादिभिः ।
स्निग्धामलैः कुञ्चितनीलकुन्तलैर्विरोचमानाननहा सपेशलम् ॥ 2-2-12
207. अदीनलीलाहसितेक्षणोल्लङ्घ्यङ्गसंसूचितभूर्यनुग्रहम् ।
ईक्षेत चिन्तामयमेनमीश्वरं यावन्मनोधारणयाऽवतिष्ठते ॥ 2-2-13

T. By the strength of Dhāraṇa some devotees contemplate the Supreme Being, present in their own heart within their individual physical body, (said to be), measuring a span (distance between the thumb and the forefinger), having four arms bearing the lotus, the disc, the conch and the club; a bright face and lotus like large eyes, dressed in cloth of golden colour like the filaments of the Kadamba flower wearing precious necklace of shining pearls, armlets of best gold and a brilliant crown and earrings set with precious gems; having His tender lotus-like feet firmly fixed on the pericarp of the blossoming lotus-like hearts of contemplative saints, hearing His consort Lakṣmī on His bosom,

Koustubha gem on His neck and the ever lustrous garland of sylvan flowers on His chest; adorned with waist band, finger rings, bracelets and anklets precious beyond all value, pleasing with a smiling face, adorned by soft, beautiful and curly locks of hair clearly revealing His boundless mercy by the lustre of His wavy eye-brows and the dignified grace of His smiling looks, and bestowing the desired grace on His devotees. The practice of the process of Dharana or interrupted meditation should continue until the mind can be fixed on the Lord by the process of Dhyāna or uninterrupted concentration.

A person who cannot retain in memory the complete form of the Lord as described above should proceed as follows:—

208. एकैकशोङ्गनि धिया विभावयेत् पादादि यावद्वसितं गदामृतः ।

जितं जितं स्थानमपोह्य धारयेत्परं परं शुष्यति वीर्यथा यथा ॥ 2-2. 14

T. He should meditate on the personal form of the Lord limb by limb from feet to smiles and when he has succeeded in fixing his mind on one limb of the Lord he may pass on to the next until the mind becomes capable of retaining the whole form in one effort.

Note:—It is not meant that only one limb should be mentally grasped at a time. It depends on the capability of the mind. A person unable to grasp the whole form should try to think of six or five limbs at a time. If he finds he is unable to do so he should begin with four or three at a time, failing which, he should begin with two limbs at a time, or as a last resort with one limb at a time. In this way, the spiritual duty of “Smarāṇa” or mental recital (grasp) is taught.

May this the 17th chapter please the Lord!

THE EIGHTEENTH CHAPTER

बिम्बोपासकगुरुप्राप्ति प्रकरणम्

P'ceptors worshipping the soul-pervading form of God.

A Person who has his due measure of religious accomplishments, is on the way of progressive devotion to the Lord, and, generally following the precepts, worships and contemplates His feet, may, while sitting in a calm and secluded place, ponder:— How to purify the mind which repeatedly yearns after worldly pleasures? The following queries are presented to his mind:— Are pilgrimages or other acts of piety involving physical troubles sufficient, or is there any other effective means?

By what course or means is the perfect purity possible to attain? Could it be attained by shunning this family life and by going to sacred places and holy waters and by subduing the physical body with self-denial and austerities? (2) Could it be that the pilgrimages obviate the numerous cares and anxieties, wants and losses with which family life is attended or is there any other means? (3) How could we tide over the obstacles which appear overwhelming on every side and impede progress in worship and contemplation. (4) By what religious practices may we secure spiritual knowledge (Gñāna) and direct vision (Aparōkṣa) of God as Bimba without which there is no way to release from the bondage of worldly existence, and which is necessary to attain? (5) In what manner does such realisation arise? (6) How could Bhakti or uninterrupted and continuous flood of love stronger than what is borne towards self and its belongings be engendered and secured? (7) In what manner and by what means can we acquire perfect Vyrāgya (turning away from worldly affairs) which is the basis for other steps of religious progress and which enables a person to look down upon his own physical frame as a dead body? (8) How can the mind which is competent to make all sorts of conjectures with regard to material concerns be made to take interest in spiritual affairs so very essential to spiritual progress? (9) In what form

does the soul-pervading God shine? (10) Where is it located? (11) In what form should it be worshipped? (12) What means should I adopt to realise it? (13) Who will disclose it to me? Lastly (14) if such a preceptor is found by God's grace and good turn how is to be remunerated? The following 13 chapters of this treatise are intended to provide answers to the above 14 queries. The present chapter deals with how to find a preceptor who has realised and contemplates the soul-pervading form of God and begins with an answer to the first of the aforesaid 14 questions, as follows:—

209. शुद्धिर्नृणां न तु तथेव्य दुराशयानां
विद्याश्रुताध्ययनदानतपः क्रियाभिः ।
सत्त्वात्मनामृषभ ते यशसि प्रवृद्ध
सच्छ्रद्धया श्रवणसंभृतया यथा स्यात् ॥

11-8-9

T. O praiseworthy Rṣabha, by religious acts of learning, hearing, study, charity, austerity and the like, men who have not controlled the mind cannot attain that purity which men with Satvic mind brought under control do attain by means of intense and pure faith in Thy glories growing ever afresh by listening to their accounts; the minds of persons which are not restrained cannot attain such purification as those which are restrained can, by devotion developed from day to day by attentively hearing your glories.

This furnishes an answer to the first of the above 14 questions the purport being that the means to mental purification is listening to God's glories with attention, and pilgrimages etc., are not so efficacious. The next verse furnishes an answer to the second question:—

210. सङ्कीर्त्यमानो भगवाननन्तः श्रुतानुभावो व्यसनं हि पुंसाम् ।
प्रविश्य चित्तं विधुनोत्य शेषं यथा तमोऽर्कोऽग्रमिवतिवातः ॥ 12-12-47

T. The eternal Lord of unlimited bliss enters the heart of those who sing and listen to His glories; and indeed He dispels their internal sorrows and anxieties just in the same way as the sun dispels darkness and the wild wind scatters away the clouds.

This indicates, in answer to the second question, that the means to obviate worldly sorrows and anxieties is the same as is suggested in answer to the first question viz., listening to God's glories with attention etc. It will also be shown in due course in appropriate place that this verse refers to the devotional duty of "Sauca" or mental uprightness. The next 5 questions Nos. 3 to 7 out of the 14 are answered seriatim below:—

211. अविस्मृतिः कृष्णपादारविन्दयोः क्षिणोत्यभद्राणि शमं तनोति च ।

सत्त्वस्य शुद्धिं परमां च भक्तिं ज्ञानं च विज्ञान-विरागयुक्तम् ॥ 12-12-54

T. Meditation on (Not to forget i.e., ceaselessly remembering) the lotus-like feet of the Lord is the remedy for all evils. Specially it removes the obstacles in the path of religious progress (question No. 3). The same means constantly and reverentially practised ensures spiritual knowledge and direct vision of God. (Q. 4) The same means coupled with indifference (Vairāgya) to worldly affairs and devotion to Him (Bhakti) leads to the realisation of the soul-pervading form of God (Q. 5). With Vyrāgya to worldly affairs and religious knowledge (gnana) it leads to uninterrupted and continuous flow of intense devotion (Bhakti) (Q. 6) and with religious knowledge and intense devotion it leads to indifference to worldly affairs (Q. 7).

The following verse contains an answer to the 8th question about the mind being made to take interest in spiritual affairs:—

212. यथा यथात्मा परिमृज्यतेऽसौ मत्पुण्यगाथा श्रवणामिधानैः ।

तथा तथा पश्यति तत्त्वसूक्ष्मं चक्षुर्यथैवाङ्गनसम्प्रयुक्तम् ॥ 11-14-26

T. As the eye touched more and more with occult paint grows powerful enough to see supernatural things, so the mind purified, by hearing and singing my holy songs grows more and more powerful in perceiving the subtle all-pervading spirit.

The means to seeing the Supreme Being is Bhakti or devotion engendered by constantly hearing and narrating His stories. There are two ways by which insight into spiritual affairs can be attained, firstly, by the exercise of one's own intellect aided by the purification of the mind, secondly, by instruction received from competent preceptors. The reference in the above verse is to the knowledge

attained by the former way only. In order to answer the 13th question "Who is to disclose the soul-permeating form of God," the characteristics of such preceptor are first stated in the next 2 verses:—

213. त्रिभुवन विभव हेतुमिविक्लुन्ठ स्मृतिभिरजेशसुरादिमिविमृग्यात् ।
न चलति भगवत्पदारविन्दाल्लव निमिषार्धमपि स वैष्णवाग्रचः ॥
214. विसृजति हृदयं न यस्य साक्षाद्वरिववशाभिहितोप्य घौर्धनाशः ।
प्रणयरशनया धृताङ्घ्रिपद्मः स भवति भागवत्प्रधान उक्तः ॥ 11-2-55

T. Indeed he is the foremost worshipper (devotee) of Viṣṇu whose mind does, not even for half a second (of time) forget the lotus-feet of Śrī Hari adored by Brahma, Rudra, Indra and other masters who constantly keep the Lord in their mind and who work for the good of the three worlds. He is Śrī Hari's choicest (foremost) devotee whose heart is never deserted by Him being fastened to His lotus feet with the cords of reverential and deep love; for even his involuntary utterance of the Lord's names destroys all his sin.

A person who to a great extent worked up for his salvation in previous lives and is born again to complete that work adopts for the time being such means as listening to God's glories for reaching his goal, fixes his mind on the lotus-feet of the Lord without caring for any other thing, acquires a strong disposition to contemplate His excellent attributes and does not budge from his path in spite of all obstacles. The active side of the life of such a contemplatist is described in the following verse:—

215. कृष्णाङ्घ्रि पद्ममधुलिङ्गं न पुनर्विसृष्ट मायागुणेषु रमते वृजिनावहेषु ।
अन्यस्तु कामहत आत्म रजः प्रमार्ष्टु मीहेत कर्म यत एव रजः पुनः
स्यात् ॥ 6-3-30

T. The devotee who has tasted of the nectar of the lotus feet of Śrī Kṛṣṇa does not like other people indulge himself in worldly concerns which in previous births be discarded as leading to sin. But he who is not a devotee loses the balance of his mind and tries to get rid of his mental darkness by performing worldly acts which only lead to further sin and sorrows of life, as in the case of a person who uses dirty water to wash off dirt from his body.

The idea is that any concern of the devotee in worldly affairs is only to sustain life in the body and no more:—

216. न वै जनो जातु कथञ्चनाव्रजेन्मुकुन्द सेव्यन्यवदङ्ग संसृतिम् ।
सरमुकुन्दाग्रयुपगूहनं पुनर्विहातु मिच्छेन्न रसग्रही जनः ॥ 1-5-19

T. O my dear Nārada, the devotee who has grasped the real truth and takes refuge in the Lord feels happy in contemplating His lotus-feet again and again and never wishes to forsake them. It is asserted authoritatively that such a person does not like others come back into the cycle of worldly life.

The following verse confirms the statement that the life in the world of a devotee (Bhāgavata) does not lead to bondage as that of others does:

217. मुक्तोऽपि तावद्धिभृयां त्वदेह मारब्ध मश्नन्निमानशून्यः ।
यथोपयान्तप्रतियातनिद्रः किं त्वन्यदेहाय गुणान्न वृत्ते ॥ 5-1-16

T. Even an absolved saint (Jīvan Mukta) should sustain his physical frame and undergo the experiences of the life that has commenced (Prārabdha) without any attachments (Abhimāna) to worldly objects. He experiences the occurrences that fall to his lot, automatically without any feeling of love or hatred towards them and therefore his experience of worldly concerns does not lead to future births.

Actions (*Karma*) are of three kinds with reference to their results. *Sañcita* or the accumulated. *Prārabdha* or begun, and *Agami* or impending. In the case of absolved saints, *Sañcita* Karma the results of which are heaped up is annihilated at the sight of the Lord. *Prārabdha* karma the results of which are to be enjoyed at present must generally run their full course. *Agami* karma further actions do not lead to future births as they are done without attachment (*Abhimāna*) to propitiate the Lord to whom all activity is absolutely dedicated.

The following verse containing Prahlaḍa's words indicate that devotional attachment is necessary not only towards God but also towards the confirmed Lord's devotee secured as preceptor through the good merit, and that attachment leads to final beatitude:

218. एवं जनं निपतितं प्रभवाहिकूपे
 कामामिकाम मनु यः प्रपतन् प्रमङ्गात् ।
 कृत्वाऽऽत्मसात् सुगर्वेणा भगवन्गृहीतः
 सोऽहं कथं नु विसृजे तव भृत्य सेवा ॥

7-9-28

T. O Lord, while I was about to fall into the pit of worldly life teeming with the snakes of wife and children, along with others who had already fallen into it and are still craving for worldly pleasures, the divine sage Nārada out of compassion (for my mother) made me his pupil and taught me divine truth like one who holding me by the hand prevents me from falling into the pit. Having received such favours how can I now give up my service to Thy faithful devotees?

This indicates that service to God's devotees is necessary as it removes the fears of worldly life. The divine duty of "friendship" (*Sakhyam*) is thus referred to in the next verse. It indicates that devotion to preceptor leads to devotion to God which alone can directly lead to final beatitude:—

219. सोऽहं प्रियस्य सुहृदः परदेवतायाः
 लीलाकथास्तव नृसिंह विरिचिगीताः ।
 अंजस्त राग्यनुगृणन्गुणविप्रमुक्तो
 दुर्गाणि ते पदयुगालयहंससङ्गः ॥

7-9-18

T. O Lord Nṛsimha, I will associate myself with Thy devotees and be their sincere servant: their minds are purified by resorting to Thy feet and I would narrate the stories expounding Thy glories sung by Brahma and other celestials; Thou art out one beloved benefactor and deity. By this means I deserve Thy special grace and thereby to get rid of all attachment to worldly concerns.

Reverential attachment to devout worshippers of God is necessary to enable a person to get rid of false notions about God; for such preceptors give instructions in true religious principles which enable the person to meditate on God in the right way and attain the summum bonum of life. As an introduction to this the following verse condemning people entertaining false ideas is quoted:—

220. क स्तत्त्वनादृत्य परानुचिन्ता मृते पशुत्वमसतीं नाम युञ्ज्यात् ।
 पश्यन् जनं निपतितं भववैतरण्यां स्वकर्मजान् परितापान्जुषाणाम् ॥
 2-2-8

T. No one but a stupid brute disregards Thee the supreme Lord permeating all beings, guiding all their actions as a disinterested friend bearing all their names and fulfilling the principal objects of human life of his devotees, having himself personally observed people who, for having disregarded Thee, fall into the Vaitarani river of worldly bondage and undergo agony as a result of actions done by them in previous births.

Though pilgrimage and other pious acts may tend to remove false notions about God, the most important means to obviate them is to attain true knowledge about Him; just as correct knowledge of an oyster-shell is the means to remove the mistake that it is silver. True knowledge of God can only be secured by serving His devout worshippers, by propitiating them and receiving instruction from them. Any other means to attain true conception of God involves delay and trouble. In the following verse specimens of false ideas are given:—

221. यस्यात्मबुद्धिः कुण्ठे त्रिधातुकं स्वधीः कलत्रादिषु गौम इज्यधीः ।
 यत्तीर्थबुद्धिः सलिले न कर्हिचिज्जनेष्वभिज्ञेषु स एव गोखरः ॥
 10-72-18

T. He who entertains the false notion that the spiritual self is identical with the physical body made of the three humours of wind, bile and phlegm, that wife and other relations belong to the self, that earthen idols are fit to be worshipped as deities, that mere water sanctifies the self, and that sages are not the purifying agents and worshipful is a stupid like an ass on earth or a mule carrying fodder for cows.

False notions that the physical body is the self, that the physical environments of relations belong to the self, that the earthen idol itself is the deity, that the physical water purifies the self, that those who are really greater than himself are lower, that the lower are the greater, that the equals are not equals and vice versa are impediments in the path of spiritual progress. They should be removed by propitiating devout preceptors and by attaining from them true spiritual knowledge.

May this the 18th chapter be accepted by the
 Almighty Lord!

NINETEENTH CHAPTER

अध्यात्म प्रकरणम्

The Supreme Lord

THE object of this chapter is to give instruction about the Supreme Lord to the pupil who is eager to attain specific knowledge about His soul-pervading form, when by God's grace the presence of such preceptor is secured, for interest in the Supreme Lord on the part of the pupil is complementary to instruction about the soul-pervading form of God which can be expected to be given only by a competent preceptor who has been successful in worshipping such form. In the following verse a special mode of contemplation is set forth as the result of preceptor's instruction:—

222. भवाय न स्त्वं भव विश्वभावन त्वमेव मातात्मसुहृत्पतिः पिता ।
त्वं सद्गुरुर्नः परमं च दैवतं यस्यानुवृत्त्या कृतिनो बभूविम ॥ 1-10-44

T. O Lord of the universe, bestow on us devotion to Thee and other virtues. By delighting Thee we have gained our object. Thou alone art our mother, disinterested benefactor, master, fathes, preceptor and deity.

We should contemplate the Supreme Being as related to us in many ways. God's relation to us as mother is extraordinary or special (primary) whereas the relation to our worldly mother is ordinary (secondary).

We cannot revere a person who shows partiality. In any case our reverence to him cannot be appreciable. The impartiality of the Supreme Being is thus described:—

223. न ब्रह्मणः स्वपरमेदमतिस्तव स्यात्सर्वात्मनः समदृशः स्वसुखानुभूतेः ।
संसेवया सुरतरोरिव ते प्रसादः सेवानुरूप उदयो न विषययोऽत्र ॥

10-80-8

T. Thou art perfect enjoying Thine own innate bliss, all-pervading and impartial to all beings. It is no consideration to Thee

that one is Thine own and another is not. The eligibility for attaining Thy grace accrues to any person through his devotion to Thee, just as the boon of the Kalpa tree accrues to the person who with faith worships the tree. There is no inconsistency in this matter.

A specific example of the above principle is contained in the following verse:—

224. एवं सुरासुरगणाः समदेशकाल हेत्वर्थं योगगतयोऽपि फले विकल्पाः ।
तत्रामृतं सुरगणाः फलमञ्जसापुर्यत्पादपङ्कजरजः श्रयणान्न दैत्याः ॥

8-8-78

T. Thus, though the gods (Dēvas) and demons (Asuras) churned the sea of milk at one and the same place and time with the same implements such as the Mandāra mountain with the same common purpose of obtaining ambrosia under the same conditions with the same physical exertion, yet they obtained contrary results for their labours. The gods had the ambrosia, because they took refuge in the pollen-like dust of Thy lotus-feet. The demons failed to get it for not resorting to Thy feet.

The point is that those who resort to Thee are blessed and that others are not. In the next verse it is stated that bliss arising from resorting to Thee is proportionate to the worship offered to Thee:—

225. नैषा परावरमतिर्मवतो ननु स्याज्जन्तोऽर्थथात्मसुहृदो जगतस्तथाऽपि ।
संसेवया सुरतरोरिव ते प्रसादः सेवानुरूप उदयो न परावरत्वम् ॥

7-9-27

Thou art the universal friend and benefactor and all are equal in Thy view. Like ordinary men Thou does not entertain any sentiment that one is great and another is small, and yet the reaping of fruit is dependant on Thy grace which is proportionate to the devotee's worship at Thy feet just as the boons of the Kalpa tree of paradise, accrue in different degrees to those who resort to it!

One that resorts to the Kalpa tree may gain kingship, and another ministership. The difference is not due to any partiality.

on the part of the tree, but only to the degree of intensity of devotion on the part of the individual resorting to it. The same idea is expressed in the following words of Sri Krishna to Gopis:—

226. नाहं तु सख्यो भजतोऽपि तून् भजाम्यमीषामनुवृत्तयो यथा ।

तथैव मत्तः फलसंपदः स्युरुच्चावचाः कल्पतरोरिवार्थिनाम् ॥

10-80-20

T. O friends, I do not treat one who devotes himself to me as my friend and another who does not serve me as my enemy, I do not make any difference as great and small among those who worship me. My Blessings in different degrees attend persons automatically according to the intensity of their devotion just as boons are reaped by persons resorting to the Kalpa tree.

Like the virtue of impartiality, the virtue of mercifulness is also to be contemplated in God. But it is noteworthy that His grace is not shown in the first instance but only after the devotee is tested and found fit to receive it. In this respect the Emperor Bali is an example. Observing that Bali was deprived of his prosperity and fettered, his grand-father Prahlada addressed Śrī Hari as follows:—

227. त्वयैव दत्तं पदमैन्द्रमूर्जितं हृतं त्वयैवाद्य तदेव शोभनम् ।

मन्ये महानस्य कृतोऽप्यनुग्रहो विभ्रंशितो यच्छ्रूय आत्ममोहनात् ॥

8-21-16

T. Only by Thyself the exalted position of Indra was conferred on him; and now again by Thyself he is deprived of it. This is indeed good done to him; further, I think great is the grace extended to him in putting him down from wealth by which he was deluded.

Whatever happens to a devotee at the will of Śrī Hari is not only good for him, but it should also be regarded as a favour bestowed on him by Śrī Hari. Śrī Hari spoke to the four-faced Brahma as follows in verses 8-11-24 to 8-11-27:—"I deprive a person of his riches in order to show my grace unto him, when prosperity is likely to make him proud and overbearing towards Me and My beings. If during the course of worldly lives, the soul comes into the human frame by virtue of merit, and if high

birth, good deeds, youth, personal beauty, learning, influence and riches do not make the person proud and overbearing, it is due to My grace. A person who is not over-conceited when he possesses these qualifications which ordinarily make a person conceited and obstruct him in the path of spiritual advancement, he is My devotee. On the same occasion, *i.e.*, when Bali was put down, the four-faced Brahma addressed Śrī Hari as follows:—

228. यत्पादयोरवशवीः सलिलं प्रदाय

दृर्वाकुरैरपि विधाय सतीं सपयाम् ।

अत्युत्तमां गतिमसौ भजते त्रिलोकीं

दत्त्वा न विक्रमनाः कथमार्तिमृच्छेत् ॥ 8-21-23

T. When a person who with water washes Thy feet even unwittingly and worships Thy feet with blades of grass attains the highest bliss, How could this Bali who has offered to Thee his empire of the three worlds without any mental distress, deserve such painful punishment?

The implied sense of Prahlāda in the previous verse that Bali, did not deserve such treatment is expressly stated here by Brahma-Bali who was fettered and disgraced did not request Śrī Hari to release him, nor was he uneasy at heart. The tests of the Lord, the mental firmness of his devotees and the generosity of the Lord are indeed wonderful! To indicate that after all the tests, the Lord blessed Bali with greater prosperity than before, the following words of Bali are quoted:—

229. विमेमि नाहं निरयात्पदच्युतो न पाशबन्धाद्व्यसनादुरत्ययात् ।

न चार्थकृच्छाद्वततो विनिग्रहादसाधुवादाद्भ्रशमुद्विजे यथा ॥ 8-21-23

T. Deposed from my place as sovereign I am not so afraid of sufferings in hell, of the restraint of bonds, of the insurmountable grief, of the want of affluence or the attendant disgrace at Thy hands as I do of having uttered an untruth *i.e.*, I deeply regret that I could not give you three feet of land as I promised.

Though Bali was deprived of his kingdom, bound by fetters, separated from kinsmen, subjected to torture, threatened by his preceptor and deceived by false teachings, he stood the test firmly

and adhered to his promise that he would give three feet of land to the dwarf (Vāmana) the 5th avatara of Viṣṇu. By his firmness he propitiated Vishnu and was duly rewarded. Under the direct protection of Viṣṇu He ruled the Sutala region below the earth benignantly and during Savarṇi Manu's time he was raised to the position of Indra, the chief of Devas.

The following verse containing the words of Śrī Kṛṣṇa to his dearest spouse is to show that He tested even her before conferring His boons on her:—

280. आनुर्वि रूपकरणं युधि निर्जितस्य

प्रोद्धाहपर्वणि च तद्धमक्षगोष्ठ्याम् ।

दुःखं तदुत्थमसहोवेसदयोग भीत्या-

नैवाब्रवीः किमपि तेन वयं जितास्ते ॥

10-75-60

T. Lest My hand should be lost, you bore silently and patiently the mental anguish caused to you by my having recklessly vanquished your brother in battle, badly disfigured him in a marriage festival and cruelly put him to death in a gambling pastime. By virtue of this devout conduct on your part you have won our affection and we will show special favour unto you.

The reference here is to the occasion of Aniruddha's marriage described in chapter 76 of the 10th Skandha of the Bhagavatha.

The following verse indicates that Śrī Kṛṣṇa's mercy is unbounded. Like the waters of the river Ganges which sometimes flow over low sterile lands, God's mercy is extended even to the cruel woman Pūtana who meant harm to Him.

281. अहो वकीयं स्तनकालकूटं जिवांसयाऽपाययदप्य साध्वी ।

लेभे गतिं धान्युचितां ततोऽन्यं कं वा दयालुं शरणं ब्रजेम ॥ 8-2-28

T. Even the cruel rogue Pūtana who administered deadly poison through her breast with the object of killing. Thee child Śrī Kṛṣṇa attained Thy grace a goal which a foster-mother deserves; then who else than Śrī Kṛṣṇa is so merciful and fit to be resorted to? He is the most merciful of all.

This statement is true not only in respect of Ūrvaṣi one of the two souls that was occupying Pūtana's physical body and not to Tātaka the other an evil soul.

Any one who takes refuge with any body other than the parental, gracious and merciful Śrī Hari is like unto a stupid fool who digs a well on the bank of the Ganges and this is conveyed in the following verse:—

282. कः पण्डितस्त्वदपरं शरणं समीया-

द्वक्तप्रियाद्वतगिरः सुहृदः कृतज्ञात् ।

सर्वान् ददाति सुहृदो भजतोऽपि

कामानात्मानमप्युपचयापचयौ न यस्य ॥

10-47-26

T. It is needless to say that Śrī Hari who bestows His own self on His faithful devotee fulfils all his desires. He is unchanging, all-merciful and responsive to the prayers of His devotees. He bestows on them boons commensurate with their devotion. What sensible man would then attach himself to any other than Him?

The answer is in the negative.

It is stated in the next verse that inclination for spiritual study cannot be found in a person devoid of God's special favour, as an introduction to the exposition of paternal love and other great qualities of God in the succeeding verses:—

283. यत्सानुबन्धेऽसति देहगेहे ममाहमित्यूढदुराग्रहाणाम् ।

पुंसां सुदूरं वसतोऽपि पुर्यां भजेम तत्ते भगवन् पदाब्जम् ॥ 8-6-22

T. O Lord, though thou art present in this physical body, Thy lotus feet are not accessible to those who ignorantly believe that the physical body is identical with the individual soul and that wife, children, house and other properties belong to self. We adore those lotus feet.

It is stated in the next verse that it is necessary and possible for the cultured to realise God as the real father of all beings as distinctly as a common father in flesh and blood who is such only in name owing to a passing circumstance.

234. भूतैर्महद्भिर्य इमाः पुरो विमुनि माय शेते यद् मूषु पुरुषः ।
 भुङ्क्ते गुणान् षोडशषोडशात्मकः सोऽलङ्करीष्ट भगवान् वचांसि मे ॥
 2-4-23

T. The all powerful Lord having created these physical and gross bodies with the five great elements of earth, water, light, air and ether, and being called Purusha (indweller) abides in those bodies. Moreover, in sixteen forms He is present in the five organs of sense viz., the ear, the skin, the eye, the tongue and the nose; in the five organs of action viz., the speech, the hand; the feet, the anus and the generative organs; in the five inner organs of perception viz., the vascillating, pondering faculty (*Manas*) the determining faculty (*Buddi*) ,the presumptuous faculty *Ahaṁkāra*, the remembering faculty *cittam* and the extensively remembering faculty *cētana*; and the intellect. May the Lord by the grace of of my words so that they may please Him and His devotees.

This establishes that God is the original and real father (in every sense), for He creates everything. The worldly father is one that is so called by virtue of ignorance.

235. सृष्टं स्वशक्त्येदमनुप्रविश्य चतुर्विधं पुरमात्मांशकेन ।
 अतो विदुस्त्वां पुरुषं सन्तमत्र भुङ्क्ते हृषीकैर्म धुसराधं यतः ॥4-24-65

T. By Thine own ability Thou hast created the physical bodies of the four varieties (viviparous, oviparous, generated by sweat and germinating) and have entered into them by Thine own power. Thou art called purusha for being present in them and Thou enjoyest the greatest happiness through their sense organs which Thou occupiest.

The creation of bodies, abiding in them, occupying the sense organs and enjoying them are all done by God Himself. He needs no help or assistance of others. They are also abodes of His absolute bliss.

236. स वा इदं विश्वममोघलीलः सृजत्यवत्यति न सज्जतेऽस्मिन् ।
 भूतेषु चान्तर्हित आत्मतन्त्रः षाड्गिकं जिघ्रति षड्गुणेशः ॥ 1-3-34

T. Indeed that Lord of purposeful yet sportive activity creates, maintains and destroys (He consumes) this Universe, but He has

no attachment to it. Abiding unperceived in His creatures, in His absolutely active nature He rules all the six senses and enjoys their sixfold functions.

God's object in creating and guiding the worldly course is to emancipate the deserving individual souls from worldly bondage i.e., to enable them to work out their salvation. More than other bodies, He has chosen the human frame, for revealing His special presence and furnished it with sense and other organs as accessories and the sense objects as materials for His worship. Though He uninterruptedly enjoys the most perfect and essential bliss (which is nothing other than His very Self) He permeates the human frame, and in a special way every one of the senses organs and the objects and performs as well as accepts worship Himself in enjoyment of His own blissful self. Like a king who builds a palace for his favourite priest furnishing it with all necessities of life and by residing in it for some days enhances the reputation of his beloved priest, God does all this for the benefit of His devotees to enable them to attain the summum bonum of life. In this way, out of the five great qualities of God referred to at the beginning of this chapter, His universal fatherhood is proved by His work of creation, and His mother-hood by making the souls abiding within Himself issue forth directly from Himself when creation again begins. His sincere friendship is exhibited by protecting them under internal and external troubles that occur from time to time, and His Supreme preceptorship by imparting knowledge of truth; and lastly that he is the Supreme Being is proved by His releasing the souls from the worldly bondage. Thus the principles which a pupil cannot perceive for himself except through preceptors who may be pleased to expound them are enunciated (vide note to verse No. 212 above); and an answer is provided to the 8th of the 14 queries (How can the mind be made to take interest in spiritual matters) put at the beginning of the 18th chapter. The devotional duties of resting in God, self examination and fearlessness are also set forth.

May the Heavenly Lord of Supreme bliss be pleased with this the 19th chapter.

THE TWENTIETH CHAPTER

धर्मोपदेश प्रकरणम्

Devotional Duties

HAVING thus solved the eight of the fourteen doubts raised at the beginning of the chapter 18 and in proceeding to solve the twelfth doubt, the devotional duties of man to God are described in this chapter. To create interest in them, the path of Bhakti (devotion) is extolled. Devotees are of two classes, those who adopt deep concentration (Bhaktiyōga) and forced meditation (Haṭayōga). The path of Bhakti is happy though the reach of the goal is somewhat delayed. The path of Haṭayōga is wrought with difficulties though the goal is thereby attained somewhat sooner. The path of Bhakti is described below:—

237. पानेन ते देव कथासुधायाः प्रवृद्धभक्त्या विशदाशया ये ।

वैराग्य सारम् प्रतिलभ्य बोधं यथाज्ञसा त्वापुरनन्यविष्यम् ॥ 8-6-24

T. O Lord, those of Thy Bhaktas (devotees) whose minds are purified by the growing Bhakti enhanced from time to time by drinking the nectar of Thy stories practise abundant renunciation and obtain sound spiritual knowledge and surely but slowly in due time reach Thee in Vykuṇṭha and other abodes of bliss.

Devotees practising Haṭayōga (forced meditation) are described below:—

288. तथा परे त्वात्मसमाधियोगबलेन जित्वा प्रकृतिं बलिष्ठाम् ।

त्वामेव धीराः पुरुषं विशन्ति तेषां श्रमः स्यात् न तु सेवयाते ॥ 8-6-25

T. Those who practise force meditation do rather hard work. With the strength acquired by restraining the vital airs they conquer the physical nature and reach Thee quickly, but their course is toilsome and risky, while the course of Bhakti is easy and free from risk.

After extolling the path of Bhakti, is given a description of the devotional duties which lead to that path, as that knowledge is difficult to attain and the preceptors are also rare:—

239. धर्मं तु साक्षाद्भगवत्प्रणीतं न वै विदुः ऋषयो देवाः ।

न सिद्धमुत्त्या असुरा मनुष्याः कुतो नु विद्याधर चारणादयः ॥

6-3-19

T. Sages say Dharmas or devotional duties expounded by the Supreme Lord Himself, directly lead to final beatitude. Neither Rishis, nor Devas, nor the great Siddhas, nor devout Rākṣasas, nor Vidyādhara, nor Cāraṇas, nor others know them lucidly. How could then mortal men know them?

It is stated in the 6th Skandha of the Bhāgavata that Yama (god of death) told his servants that though Dharmas are difficult to know, himself and other devotees viz., the four-faced Brahma, Nārada, Rudra, Kumaraśwāmy, Kapila, Prahlāda, Janaka, Bhīṣma,

Bali and Śrī Śuka know them. In the Bhāgavata XI-2-31 to 34: VI-3-20 and 21: VII 12-2 to 7 devotional duties (Bhāgavata Dharmas) are spoken of as propounded by the Supreme Lord: for propitiating Him and thereby leading jiva to final beatitude. They are the highest duties to be performed. Śrī Hari is pleased by their performance. They lead to emancipation from eternal bondage. They should be performed without hypocrisy. In the Bhāgavata VII-12-8 to 12 and XI-3-24 to 29 they are enumerated as thirty though in different words and different order. The thirty religious duties of a devotee to God are explained below distinctly one by one:—

1. *Renunciation* (सर्वतः मनसोऽसङ्गः) : The mind should be detached from all objects except God and it should be very strongly set on Him a conviction as to His greatness.

2. *Good association* (साधुसङ्गः) : Association with God's devotees is a necessary complement to devotion to God. All creatures of God should be loved with compassion towards inferiors, friendship towards equals and reverence towards superiors.

3. *Purity* (शौचम्) :—External cleanliness is not what is included in spiritual duties, but internal purity of thought and freedom from wish or desire in performing duties to God and others. (XI-16-39).

4. *Penance* (तपः) :—Physical self mortification is not what is meant but abandonment of worldly desires and abstinence from forbidden acts and habits (XI-16-38).

5. *Forbearance* (तितिक्षा) :—Enduring patiently the disturbance caused by lust and other passions (XI-16-37). See notes under verse 141.

6. *Reticence* (मीनं) :—Perfect silence is not what is meant, but recognition that all words primarily connote the attributes of the Supreme Being and that they should be applied to Him. See commentary to verses 306 and 307 .

7. *Vedic Study* (स्वाध्यायः) :—Ordinary study of books is not meant, but recognition that all words denote and describe the Supreme Being as stated above.

8. *Sincerity* (अजंयं) :—To shun hypocrisy which is baneful to all religious practices, and to be sincere in words, deeds and thoughts. Freedom from desire of consequences in the performance of duties leads to sincerity and it is an essential preliminary step to all other religious duties.

9. *Celibacy* (ब्रह्मचर्यम्) :—Ordinarily the word is applied to absolute abstinence from sexual intercourse, but as this alone cannot secure devotion to God, the ordinary meaning has to be given up and another interpretation put on the word Brahmacharya in enumerating it as one of the thirty religious duties of man to God. The meaning is that the body and all its activities, the sense organs and all their operations should be directed towards the realisation of God. This is the means to God's service described in verses Nos. 268 etc.

10. *Non-Violence* (अहिंसा) :—The word violence ordinarily refers to doing harm to others, but avoidance of such violence alone cannot lead to the summum bonum of life, and does not deserve to be included in the spiritual duties. The real cause which leads to violence is anger, therefore abandonment of anger is one of the thirty religious duties, in the same manner as abandonment of worldly desires is. Of the six internal enemies of man desire is the foremost, then anger, and then avarice, delusion, arrogance and jealousy. Like smoke which conceals, though it

does not touch fire, these internal foes do not touch God, but they prevent knowledge of God from arising in man. Like mud which on a mirror makes it useless these internal foes clinging to the mind make it useless. Like the sheath of membrane (after-birth) enveloping and binding the foetus, they bind the soul and prevent its self manifestation. As the conquest of these internal foes which do much harm is essential to a seeker of realisation of God the conquest of desire and anger are included in religious duties.

11. *Equanimity* (समत्वम्) Neither pleasure nor pain should disturb the equanimity of mind. The mind abhors pain and indistinctively turns away from things which bring on pain. One should understand that worldly pleasures are as abhorrent as pain, and should practise to turn away from them gradually. It is Śrī Hari who bestows such couples as pleasure and pain, honour and dishonour, gain and loss and success and defeat; one should submit to these opposite experiences with equal resignation and maintain equanimity of temper. Avoidance of delusion which is one of the six internal foes is also one of the 30 devotional duties:—

12. *Realisation of God's omnipresence* (सर्वत्रात्मेष्ट्वरन्वीक्षा) The idea of God occurring to mind but once is not sufficient. The mind should be fixed on Him again and again. If the mind becomes weary with constantly looking upon one and the same form of God, it may have diversion in thinking of other forms of God and thereby speedily secure realisation of God. Mental communication with God is of three kinds; (1) correct knowledge of His greatness (2) sincere contemplation of His glories and (3) surrendering of all things to Him. The first of them is the realisation of God's omnipresence. The particular form of God which pervades the individual soul is called Atma, Puruṣa, Pratyak, Jīva, Vāsudeva and Hari. The form of God existing outside the individual soul is Iswara and Kala. There is no real difference but only conventional difference between the forms of God pervading all beings, and referring severally to the individuals in whom He abides. Realisation of God's omnipresence is one of the thirty devotional duties.

13. *Exclusiveness* (कैवल्यम्) :—Refers to absolute nondependence on any temporal objects. Abandonment (त्यागः) Renunciation (संन्यासः) and non-thieving (अस्तेयः) all refer to one and the same point detailed below. As described in verse 236 the Supreme

Lord has in his infinite mercy created the human body, abides in it and enjoys the sense objects through the sense organs which are all furnished by Him . The creation, enjoyment and Lordship of all things are really attributes of Him and not of individual souls. He who imagines that these three functions belong to himself and not to God is a thief that steals what really belongs to God. To get rid of such false ideas is one of the thirty devotional duties indicated by the words non-thieving, renunciation, abandonment and exclusiveness. The subtle body Lingadeha with which the jīva is invested from eternity leads to the cycles of worldly life (Samsāra) and to ignoring the eternal truth that the Supreme Lord and, not the individual soul, is the creator, enjoyer and lord of all things. It (कैवल्यं) is one of the devotional duties to get rid of the ignorance (अज्ञानं).

14. *Having no fixed abode* (अनिकेतनं) :—The possession of a dwelling place gives rise to attachment to it. Any depreciation of such place leads to mental pain. Such possessions are therefore undesirable. It is enjoined that a devotee should visit holy places (तीर्थान्नं). As explained in verse 221 the really holy places are God's sincere devotees. They should be sought after and adored. Their teachings inspire attachment to God and disposition to resort to Him. Houses and other dwelling places are inanimate. It is illusion to imagine that they provide protection to a person. He who affords real protection is the Almighty Lord (vide verse 350). Dependence on Him is taught by sages.

15. *Solitude* (विविक्तदेशसेवित्वं) :—The real place of solitude for the soul is the human body. One should abide in it judiciously, that is, with the knowledge that the soul is different from the body, and that the body and sense organs are residences for Śrī Hari (See verse No. 221 above and verses of Bhāgavata Nos. XI-19-43 and 44 and XII-5-33.)

16. *Wearing rags* (चीखसनं) :—Unlike a person who casts off torn clothes and wears new ones, a devotee should gladly reject the human frame Śrī Hari has invested him with for working out his destiny (Prārabdham) without laying the seeds of future births.

The purport of the 16 religious duties defined above is that a person aiming at final beatitude (1) should practise sincere devotion

to God and (2) reverential attachment to His devotees according to their grade (3) get rid of worldly desires (4) be free from the sin of reviling others and flattering himself (5) endure with patience the turmoil of human passions (6) realise that all words and sounds primarily describe and denote God (7) not apply them to other objects (8) unify his thought, word and deed (9) direct all activities of his body and sense organs towards God (10) shun anger (11) understand that all worldly pleasures are as abhorrent as pain, enduring all pain that falls to his lot by God's will like pleasures he enjoys (12) be constantly mindful that God pervades every individual soul bearing the appellation "Purusha," prompting all its activities and bestowing on it all knowledge, and is also present outside the soul under the name of "Kala" bestowing fruits of all knowledge and activities (13) resign to Him all action, all enjoyment and all lordship over body and sense organs (14) constantly think of Him in all conditions and postures, standing, sitting or lying down (15) continue to perform duties, as long as this body intended to be the means for working out its destiny lasts and (16) refrain from all actions which may lead to future births.

17. *Contentment* (संतोषयेनकेनाचित्):—To maintain the physical body, a devotee cannot but adopt some means of livelihood described in verse No. 192 supra or 270 infra, be contented and worship Śrī Hari undeterred by any thing.

18. *Philanthropy* (परायणेहेक्षा):—One of the 30 religious duties of a devotee is to go to the aid of others when they fall into bad ways, help them by thought, word and deed and put them in the right path. Of the two kinds of devotees, the Siddhas have accomplished their spiritual course and are mainly engaged in contemplating the glories of the Supreme Lord: the Sādhakas are those that have to run their own spiritual course and help others to the best of their ability. This immensely pleases Śrī Hari. Trees among inanimate objects, the emperor Śibi (शिवि) Dadhyan (दध्यङ्) and others among the intelligent beings are examples for philanthropy.

19. *Satyam*. (सत्यं) Ordinarily means truth-speaking or kindness to others, but as one of devotional duties, it means right meditation.

20. *Protection* (अभयं) Affording protection to God's beings is one of the thirty devotional duties.

21. *Samah* (समः) that is, fixing the mind on the Supreme Being and *Damah* (दमः) subjugation of sense organs.

22. to 30. The remaining 9 devotional duties are (22) listening to God's stories (श्रवणं) (23) Singing His praise (कीर्तनं) (24) Mental recital (स्मरणं) (25) Worship of God (सेवा) (26) to offer flowers and the like to Him (पूजा), (27) Prostrating one's self before Him (अवनति), (28) Intimate friendship to Him (सख्यं) (29) Servitude to Him (दास्यं) and (30) Self surrender to Him completely resigning one's self (आत्मसमर्पणम्).

It has been noted in the beginning that Sri Vēdavyāsa was not satisfied with having classified the Vedas and having composed the Mahābhārata, and that the production of the Bhāgavata gave him mental satisfaction. As the performance of the devotional duties explained in the Bhāgavata does specially delight God and paves the way to final emancipation from worldly bondage of souls, the following verse says that the purpose of Śri Hari's Avatāra (appearance in the world) as Vēdavyāsa is fulfilled by composing the Bhāgavata Purāṇa.

240. जितमजित तदा भवता यदा भवान् भागवतं धर्ममनवद्यम् ।

निर्णिकचना ये मुनय आत्मारामा यमुपासतेऽपवर्गाय ॥ ६-१६-४०

T. O Invincible Lord (Vēdavyāsa), the purpose of Thy avatāra has been fulfilled when thou hast explained in the Bhāgavata, the religious duties of devotees, which being pure secure emancipation from the turmoil of births and deaths. For those Religious duties are for the sake of Mōkṣa (final release) practised by the sages who are devoid of worldly desires, find delight only in God and have mastered what should be known according to their capacity.

The illustrious Nārāyaṇa revealed Himself as Vēdavyāsa to point out the right path to final emancipation to those who are in mundane bondage. The Divine Lord Vēdavyāsa explained the religious duties to them for working out their emancipation just as a great physician prescribes the appropriate remedy to a patient. Just as the patient gets rid of his illness by adopting the remedy, so the individual soul gets rid of its worldly bondage by performing the religious duties. The general definition of those duties is given in the following verse.

241. विषममतिर्न यत्र नृणां त्वमहमिति मम तवेति च ।

योन्यत्र विषमधिया रचितः स ह्यविशुद्धः क्षयिष्णुरधर्मबहुलः ॥

6-16-41

T. The Bhāgavata duty is that in performing which persons do not entertain the false notions that "you" and "I" are the independent agents and that in "yours" and mine" are the means to the results thereof. On the other hand the performance of other duties is attended with the false notions above referred to; they are impure: their results are transient and their performance is a rich source of sin.

The use of a raw drug may lead to disease, but when it is purified and used the disease may be cured. In the same way action (Karma) leads to worldly life, but when performed without egotism it leads to emancipation.

The devout duty is that in performing which sense of independent agentship and sense of ownership are absent. The fruit of performing devout duties is described in:—

242. न व्यभिचरति तवेक्षा यया ह्यभिहितो भगवतो धर्मः ।

स्थिरचरसत्त्वकदम्बेव्वृथग्विषयो यमुपासते त्वार्याः ॥

6-16-43

T. Unerring is Thy sight (will and judgment) by which indeed the Dharma (duty) of Thy devotees has been defined and taught; and the duty so taught is observed by the worshipful sages whose ideas of all beings mobile and immobile do not differ from the truth.

Those who practise spiritual duty contemplate Śrī Hari in all objects and they know that such contemplation is God's worship which never fails to bear fruit or never yields trifling fruit. No action performed with the view that it is God's worship will be fruitless. The purpose of avatara as Vēdavyāsa has been fulfilled by the exposition of these spiritual duties. This indicates another definition of spiritual duty viz., what is performed with the view that it is God's worship is the Bhāgavata duty.

243. यत्पादपङ्कजरजः शिरसा विमर्ति

श्रीरञ्जजश्च गिरिशः सह लोकरपालैः ।

लीलातनूः स्वकृतसेतुपरीप्सया यः

काले दधत्स भगवान् स्वकृतेन तुष्येत् ॥ 10-82-42

T. The Almighty Lord the dust under whose lotus-feet Mahā Lakṣmi wears on her head (whereby she is eternally blessed) as well as Brahma, Rudra and all the gods that rule and protect the world, who at times sportively reveals Himself in (seemingly) finite forms for protecting the limits of righteous duties taught by Himself,—may that Almighty Lord find delight in His own activities!

The definition of the Bhagavata Dharma (spiritual religious or devotional duty) consists of four aspects; first, that which is promulgated by God Himself (see verse No. 239) and second, that in performing which egotism is absent (verse No. 241) third, what is performed with the sense that it is God's worship (verse 242) and fourth, what is performed with the sense that God is the real doer (verse 243).

The following verse indicates that the word Bhāgavan and its compounds often occurring in the Bhāgavata Purāṇa denote Viṣṇu and no other:—

244. अथापि यत्पादनस्त्रावसृष्टं जगद्विरिञ्चोद्दहपतार्हणाग्भः ।

सेशं पुनात्यन्यतमो मुकुन्दात्कोनाम लोके भगवत्पदार्थः ॥ 1-18-21

T. By customary usage the word Bhagavān denotes none but Viṣṇu, for example in the sentence 'Śrī Bhagavān Uvāca' often occurring in the Bhagavad Gīta, the word Bhagavān denotes Śrī Kṛṣṇa avatāra of Viṣṇu. Even if we take the etymological meaning of the word *i.e.*, Supreme Lord, it refers to Viṣṇu because it is Viṣṇu that bestows final beatitude and who else deserves the appellation of Supreme Lord than He who alone can grant final beatitude. If it be argued that the ordinary meaning of the word is "deserving respect" and that the word may be applied to Brahma, Viṣṇu or Mahēśwara who are all lords deserving respect, the answer is that it should primarily apply to Viṣṇu alone as He is the Supreme

Lord respected and adored by His devotees Brahma and Rudra as proved by the fact that the water (Ganges river) flowing from the tip of the toes of Viṣṇu, was for worshipping the Lord fetched by Brahma and it purifies the people of the world including Rudra who bears it on his head.

Sincerity (अर्जवं) is to be alike in deed, word and thought. In the following verse it is explained that duty should be performed with sincerity for securing eternal bliss:—

245. तमेव यूयं भजतात्मवृत्तिभिर्मनोवचः कायगुणैः स्वकर्मभिः ।

अमायिनः कामदुष्प्रपङ्कजं यथाधिकारावसितार्थसिद्धये ॥ 4-21-32

T. In order to attain that final bliss which you may deserve according to your fitness you should perform your prescribed duties in all sincerity unifying the best activities of your mind, tongue and body and dedicate them to the lotus-feet of the merciful Lord Śri Hari, which fulfil the desires of their votaries.

Final emancipation from worldly bondage can be secured only by adherence to God, free from hypocrisy, that is by rectitude and sincerity. The following verse shows that sincerity is necessary not only to attain the summum bonum of life but also to acquire a knowledge of it:—

246. सवेदं धातुः पदवीं परस्य दुरन्तवीर्यस्य रथाङ्गपाणेः ।

योऽमायया सन्ततयानुवृत्त्या भजेत तत्पादसरोजगन्धम् ॥ 1-8-38

T. He who devotes himself to the sweet fragrance of the lotus-feet of Śri Hari with unceasing devotion performing the prescribed pious duties with sincerity can alone understand the true glory of Śri Hari who is of incomprehensible prowess, bears the disc (chakra) and protects His adherents.

The following verse shows how to acquire devotion which forwards the performance of the prescribed religious duties and which is the way to true knowledge.

247. इत्थं परस्य निजधर्मरिरक्षयात्तलीलातनोस्तदनुरूपविडम्बनानि ।
कर्मणि कर्मकषणानि यदुत्तमस्य गायेदमुष्य पदयारेनुवृत्तिमिच्छन् ॥

10-103-40

T. He who aspires to be a devotee at the feet of Śrī Hari should sing the illustrious deeds performed in the avatāra He is pleased to make for protecting the path of godly duties (to be) observed by His devotees and to absolve them from sin.

The following verse shows how that devotion can be developed:

248. मर्त्यस्तयानुसवमेधितयानुवृत्त्या श्रीमत्कथाश्रवणकीर्तनचिन्तयैति ।
तद्धाम दुष्करकृतं जनतापवर्गं ग्रामाद्वनं क्षितिभुजोऽपि ययुर्यदर्थे ।

10-103-41

T. With devotion growing more and more intense from day to day by listening to accounts of, and by contemplating the glorious deeds of illustrious Hari a mortal attains to that place which cannot be gained by means of righteous acts (works), and for which kings proceed to the forest abdicating their throne.

In the next verse it is pointed out in what time progressive devotional worship leads to final emancipation:

249. शृण्वन्ति गायन्ति गृणन्त्यमीक्षणशः सरन्ति नन्दन्ति तवेहितं जनाः ।
त एव पश्यन्त्यचिरेण तावकं भवप्रवाहोपरमं पदाम्बुजम् ॥ 1-8-39

T. Those who hear of, sing, extol and contemplate Thy stories with firm reverence and delight quickly reach Thy lotus-like feet which afford protection from the turmoil of births and deaths.

In the above five verses Nos. 245 to 249 sincerity (आर्जवं) which is one of the 30 spiritual duties of man to God is described.

Rṣaba one of the avatārs of Viṣṇu addressed His sons as follows:—

250. सर्वाणि मद्भिण्णयतया भवद्विश्चराणि भूतानि सुता ध्रुवाणि ।
संभावितानि पदे पदे वो विविक्कद्विस्तदुतार्हणं मे ॥ 5-5-26

T. O sons, you should at every step regard all animate and inanimate objects as my abodes. By regarding all my beings as my abodes I am indeed adored.

The summum bonum of life is indeed reached by worshipping Him.

Having thus explained how an aspirant for final bliss should worship Śrī Hari, the difficulties which he has to face when he neglects to worship Him are shown in the following verse:—

251. मनोवचोदृक्करणैर्हि तस्य साक्षात्कृतं मे परिवर्हणं तत् ।
विना पुमान्येन महाविमोदकृतान्तपाशाच्च विमोक्तूमीशः ॥ 5-5-27

252. खं वायुमग्निं सलिलं महीं च ज्योतीषि सत्त्वानि दिशो द्रुमादीन् ।
सारित्समुद्रांश्च हरेः शरीरं यत्किञ्च भूतं प्रणमेदनन्यम् ॥ 11-2-41

T. A person cannot escape the punishment of Yama unless he shows his respect towards My beings, sometimes in thought, at other times in words, sometimes with looks and again with his sense organs. Respect shown to My beings is verily the worship rendered to Me. The sky, the air, the fire, the water, the stars, the rivers, the oceans, the animals, the cardinal points and all other things are under the sole control of God. They are all His body. A devotee should without shyness bow to them all mentally (*i.e.*, in spirit) by word of mouth and prostrating the physical body and he realises God in them.

In the Bhāgavata verses XI-29-16 to 19 it is prescribed that a devotee should without hesitation or shyness pay homage to all beings from a Brahmin down to a caṇḍāla among men, from a cow down to a dog among beasts, and from Tulasi (sacred basil) plant down to the meanest herb among inanimate objects in thought, word and deed until God is realised in them.

258. शृण्वन् सुभद्राणि रथाङ्गपाणेर्जन्मानि कर्माणि च यानि लोके ।
गीतानि नामानि तदर्थकानि गायन्विलज्जो विचरेदसङ्गः ॥ 11-2-39

T. Whenever the glorious deeds of Śrī Hari in relation to His several avatāras are narrated or sung in the house of any friend,

stranger, enemy or even a worthless person, a devotee should listen to them with attention, loudly sing His glories without hesitation, give up his attachment to worldly concerns without diffidence, fix his mind on Him recognising His various forms in any object that may come into view and feel happy.

The above 4 verses relate to God's omnipresence the recognition of which is one of the 30 spiritual duties. The next verse treats of non-violence or shunning of anger, another spiritual duty. Prahāda addressed his father thus:—

254. जह्यासुरं भावमिमं स्वमात्मनः समं मनो धत्स्व न सन्ति विद्विषः ।
ऋतेऽजितादात्मन उत्पथस्थितात् नद्विद्वयनन्तस्य महत्समर्हणम् ॥

7-8-10

T. Put down your cruel (Asura) nature. Let the attitude of your mind towards all beings be similar. There are no enemies other than the uncontrolled mind set on the unrighteous path, nor even neutrals, nor friends; only mental defect shows others to be friends, neutrals or foes; equal treatment of all beings is the highest worship of God. It pleases Śri Hari and He bestows on thee the summum bonum of life.

The mental perplexity of wicked people is described below:—

255. तं दुर्जयं शत्रुमसह्य बेगमरुतुदं तन्न विजित्य केचित् ।
कुर्वन्त्यसद्विग्रहमत्र मर्त्यमित्रैरुदासीनरिपुं विमूढाः ॥ 11-28-49

256. दस्यून् पुरं षण्णविजित्य लुप्यतो मन्यन्त एके स्वजिता दिशो दश ।
जितारमनोऽज्ञस्य समस्य देहिनां साधोः स्वमोहप्रभवाः कुतः परे ॥ 7-8-11

T. Some (foolish people) pick up unreasonable quarrels with their friends being unable to overcome the indifferent or inimical attitude of their mind whose violent course cannot be subdued and becomes mortifying and leads to grief. Some ignorant men are unable to conquer their six internal foes that ruin their own self, while they boast of having conquered the ten cardinal points. A wise person who is free from envy and whose mind and heart

are under control and who treats all beings equally can have no neutrals or enemies who exist only in the deluded mind.

To subdue the mind and other foes that progress towards the attainment of the goal of life, to be friendly with those that help on such progress and to be indifferent to neutrals are the three qualifications to be secured by every righteous person.

257. मनस्विनो निर्जितदिग्गजेन्द्रा ममेति सर्वे भुवि बद्धवैराः ।

मृधे शयीरन्नतु तद्गजन्ति यन्न्यस्तदण्डो गतवैरोऽभियाति ॥ 5-13-19

T. The Lord's feet can be reached by a person who by following the spiritual path of non-violence causes no harm to others and creates no enemies to himself, but not by those who by following their own mental promptings cause injury to others. Such kings sometimes conquer others and at other times are conquered by them. They start with the presumption that the kingdom is their own and they die in battle. They cannot obtain salvation.

The above 4 verses relate to the spiritual duty of non-violence or conquest of anger (अहिंसा) The following 12 verses relate to another spiritual duty, viz., constant communion with God (ब्रह्मचर्यं).

258. तत्त्वे मनो दर्शने ह्यपि स्तुतौ च वाक्कर्मणि ह्यपि करौ श्रवणं कथायाम् ।
संसेवया त्वयि विनेति षडङ्गया किं भक्तिं जनः परमहंसगतौ लभेत ॥

T. How can a person attain complete attachment (devotion) to God and take his place among sincere devotees unless his mind is incessantly employed in thinking of the Supreme Being, his eyes in beholding his images his speech in praising Him, (his body and) his hands in active duties such as clearing His temples of worship, his ears in listening to his stories and thus his six organs actively employed towards Him.

To devote the six organs to God as indicated above is an essential factor in devout attachment to Him.

The twins (Yamarjūnas) liberated from their tree-life by
Sri Kṛṣṇa addressed Him thus:—

259. वाणी गुणानुकथने श्रवणौ कथायां
हस्तौ च कर्मसु मनस्तव पादयानौ ।
स्मृत्यां शिरस्तव सुरप्रवर प्रणामे
दृष्टिः सतां दर्शनेऽस्तु भवत्तनूनाम् ॥ 10-11-89

T. God of the gods may our mind be engaged in remembering Thy feet, our heads in bowing down to Thee, our eyes in beholding the righteous who are Thy images (forms), our speech in recounting Thy glories, our ears in listening to Thy stories and our hands in cleaning Thy temples of worship!

260. सा वागनन्तस्य गुणान् गृणीते करौ च तत्कर्मकरौ मनश्च ।
सरेद्वसन्तं स्थिरजङ्गमेषु शृणोति तत्पुण्यकथाः स कर्णः ॥ 10-98-19

261. शिरस्तु तस्योभयलिङ्गमानमेतदेव यत्पश्यति तद्धि चक्षुः ।
अङ्गानि विष्णोरथ तज्जनानां पादोदकं यानि भजन्ति नित्यम् ॥ 10-98-20

262. स वै मनः कृष्णपदारविन्दयोर्वेचांसि वैकुण्ठगुणानुवर्णने ।
करौ हरेर्मन्दिरमार्जनादिषु श्रुतिं चकाराच्युतसत्कथोदये ॥ 9-6-6

263. मुकुन्दलिङ्गालयदर्शने दृशौ तद्भुत्पगात्रस्पर्शेऽङ्गसङ्गम् ।
घ्राणं च तत्पादसरोज सौरमे श्रीमत्तुल्यां रसानां तदर्पिते ॥ 9-6-7

264. पादौ हरेः क्षेत्रपदानुसर्पणे शिरो हृषीकेशपदाभिवन्दने ।
कामं तु दास्ये न तु कामकाम्यया यदुत्तमश्लोकजनाश्रयां रतिम् ॥ 9-6-8

265. एवं सदा कर्मकपालमात्मनः परेऽधियजे भगवत्पयोक्षजे ।
सर्वात्मभावं विधन्महीमिमां तन्निष्ठविप्राभिहितः शशास ह ॥ 9-6-9

T. It is tongue that utters (sings) the glories of the Infinite Being; hands and the body that are active in worshipping Him, are fortunate; it is the mind which contemplates Sri Hari who

pervades all animate and inanimate beings and those are the ears which are lucky in listening to His purifying stories. The head which makes obeisance to the animate as well as inanimate images of God, the eyes which look at Viṣṇu and His devotees, and the limbs which are sprinkled with the water used in washing their feet daily are blessed. He (the emperor Ambariṣa) fixed his mind in meditation on the lotus-feet of Śrī Kṛṣṇa, used his tongue in uttering His attributes, employed his hands in cleaning His temples and gave his ears to hearing of His stories narrated. He exercised his eyes in seeing the temples of Śrī Hari, his sense of touch in embracing His devotees, his nose in smelling the fragrance of the sacred basil (tulasi) used in worshipping the lotus-feet of Śrī Hari and his tongue in tasting the food offered to Him. He employed his feet in going of pilgrimages to the sacred places of Śrī Hari, his head in bowing down at His feet, his desire in being His servant, not towards worldly objects and his affection in resorting to the company of His devotees. (It is said in the Purāṇa that) the emperor Ambariṣa ruled his empire closely following the advice of God's devotees, pious always fixing the Supreme Being as the goal of all the activities of the 16 elements of his physical body.

Saunaka addresses Sūta as follows:—

266. बिले बतोरु क्रमविक्रमान्ये न शृण्वतः कर्णपुटे नरस्य ।
जिह्वाऽसती दादुरिकेव सूत्र चेत्प्रगाय त्युरुगायगाथाम् ॥ 2-8-20
267. भारः परं पट्टकिरीटजुष्टमप्युत्तमाङ्गं न नमेन्मुकुन्दम् ।
शाबौ कलौ नो कुरुतः सपर्यां चरेत्सत्काञ्चनकङ्कणौ वा ॥ 2-8-21
268. बर्हायिते ते नयने नराणां लिङ्गानि विष्णोर्न निरीक्षतो ये ।
पादौ नृणां तौ द्रुमजन्मभाजौ क्षेत्राणि नानुव्रजतो हरेर्यौ ॥ 2-8-22
269. जीवन्श्छवो भागवताङ्घ्रिरेणुं न जातु मर्त्योऽभिलषेत यस्तु ।
श्रीविष्णुपथा मनुजस्तुल्लस्याः श्वसंश्छवो यस्तु न वेद गन्धम् ॥

T. Worthless and abominable holes are the ears of a man, which are not given to hearing of the glorious deeds of Hari; accursed like the tongue of the frog is the tongue which does not loudly and enthusiastically utter the Hymns celebrating Śrī Hari who is the one Supreme Being sung by all the Vedas. The head of a king adorned with a crown is only a dead weight (and there is no use of it) which does not bow to Śrī Hari. The arms brilliant with rings and ornaments of gold are only the arms of a corpse (and are of no use) when they are not used in worshipping Śrī Hari. A person's eyes which do not see the animate and inanimate images of Śrī Hari are like the shining central spots in the feathers of peacock's tail, the feet which do not go to sacred places dedicated to Śrī Hari are (of no use) veritable trees that vegetate, though they stand like trees. A person, who does not even once resort to the waters of the sacred River Ganges mixed with the dust of the Lord's feet is a living corpse. He who does not know the sweet fragrance of the sacred basil (Tulasi) offered at the Lord's feet is a breathing corpse.

The first half of this verse may be interpreted to refer to a person who does not adore the devotees of God. This interpretation would indicate that next to service to God, service to His devotees is also necessary. In the above 12 verses the spiritual duty of communion with God (ब्रह्मचर्य) has been described.

In the next four verses contentment (येन केनापि सन्तोषः) another spiritual duty is described.

Preservation of one's own life is primary duty. An occupation is necessary for livelihood. Occupations are of two kinds, those which are not begging and those which are begging in fact. The former is of two varieties depending on what is got by chance and gleaning ears of corn etc. The occupation involving begging is of three varieties, non-hoarding (असञ्चय), limited hoarding (बाती) and immense hoarding (शालीन). A person may adopt any one of the above five means of livelihood in this world and be satisfied with what he gets thereby. There are three classes of devotees, those who are fully developed, those who are partly developed and those who are aspiring for development. The first class of devotees preserve their life with what they get by mere chance, the second class with gleaning ears of corn and the like and the

third adopt the career of non-hoarding, agriculture or home-life. Out of the above five ways, the first is better than the second, the second than the third, the third than the fourth and the fourth, than the fifth. The behaviour of devotees of the first class who depend on what is got by chance is described in the following verse:—

270. निष्किञ्चना मय्यनुरक्तचेतसः शान्ता महान्तोऽखिलजीववत्सलाः ।
कामैरनालब्धधियो जुषो ये ते नैरपेक्ष्य हि विदुः सुखं मम ॥

11-14-17

T. Those who have no desire to earn anything more than what is absolutely necessary to preserve life in their bodies cherish the most intense love for Me and are kind to all My beings. They are the highest of My devotees. They are satisfied with what is got by chance for their livelihood and their heart is not perturbed in any way by desires. They have no worldly concerns. They are contented with what they have and they fully enjoy the happiness of hearing My stories.

The following verse describes the behaviour of the imperfect or partly developed devotees. The ascetic Viswarūpa addresses the celestials as follows:—

271 अकिञ्चनानां हि धनं शिलोच्छ्रानं स तेन निर्वर्तितसाधुसत्क्रियः ।
कथं विगर्ह्य तु करोम्यधीश्वराः पौरोधसं हृष्यति येन दुर्मतिः ॥

6-7-37

T. O celestials, to glean the scattered ears of corn is the wealth of the sinless Yōgins, the means of my livelihood is gleaning ears of corn, which is prescribed for us. By that means I am discharging my sacrificial and other duties. How can I do the work of a priest as desired by you? The profession is blame worthy and it is pleasing only to the evil-minded.

Devotees aspiring for development vary according to the conditions of life. The course of their activity is thus described:—

272. मागारदारात्मजदेहबन्धुषु सङ्गोयदि स्याद्भगवत्प्रियेषु नः ।

यः प्राणवृत्त्या परितुष्ट आत्मवान् सिद्धयत्यद्वान्न तथेन्द्रियप्रियः ॥

5-18-10

T. The best thing for us is to have no ties of family such as the house, wife, children, body and relations. If it is ordained that we should have a family, let its members be beloved of God. (The management of such a family is helpful to reach the goal of life). He who is satisfied with what is absolutely necessary to maintain life obtains control over the mind, purity of heart and fitness to do such religious duties as hearing of God's stories and meditating on him, at no distance of time. He obtains direct perception of God, but not the one who seeks to gratify the senses. A person who is addicted to the pleasures of the senses falls into the turmoil of births and deaths. The best career is to renounce family and lead an ascetic life. To lead the life of a house-holder with wife and other members devoted to God, for one contented with what is got by chance for maintaining life is also as good as ascetic life. Next to it in order is living on scattered grain (ears of corn) gleaned in fields without begging others. Working out one's livelihood by begging is inferior to the aforesaid ways which do not involve begging. Of many professions involving begging the best is to acquire each day only so much as may be required for that day. This is known as non-hoarding (असञ्चयं). To acquire what may be required for a fortnight or a month is middling. It is known as limited hoarding (वार्तायायावरं). To acquire what may be required for a year's use is the lowest. It is known as hoarding (शालीनं). The purpose of introducing the idea of gradation in the courses for earning the livelihood professions here is to point out the composure or distraction of the mind. The idea is that a person should adopt such means for his livelihood as give him composure of mind or no distraction, whether he has a family or no family, begging or no begging and hoarding or no hoarding.

The following verse is quoted to show that (तपः) is the treasure which is useful to devotees to overcome difficulties. Śrī Suka addressed Parīkṣit thus:—

273. स चिन्तयन् द्व्यक्षरमेकदां भस्युपाशृणोतद्विर्गदितं वचो विभुः ।
स्पर्शेषु यत्प्रबोडशमेकविंसं निष्कचनानां नृप यद्वनं विभुः ॥ 2-9-6

T. O king, once upon a time the four-faced Brahma stood on the ocean at the dissolution of the worlds anxious to have the knowledge necessary for creating the worlds; and he heard a word of two letters e.g., the sixteenth and the twenty-first consonants of the a phabet repeated twice; that word is "Tapa" contemplation (of the Supreme Lord) which is, the wise say, the treasure of sages.

Just as common people use the treasures hoarded by them for their subsistence when circumstances go against them, so also sages use their treasure of "Tapa" to overcome any misfortune that may befall them. This is what Śrī Nārāyaṇa told his son the four-faced Brahma. In the above four verses contentment, one of the 30 devotional duties, has been described. Hereafter the duty of securing purity or freedom from desire, in performing one's worldly duties is described. In the following verse those who seek after worldly pleasures are condemned:—

- 274 विषयतृषो नरपशवो य उपासते विभूतीर्न परं त्वाम् ।
तेषामशिष ईश तदनु विनश्यन्ति यथा राजकुलम् ॥ 6-16-38

T. Those who yearn for worldly pleasures are beasts among men. They do not adore Thee the Supreme Lord, but only the lesser gods who grant them worldly desires. Their fortunes dwindle into nothing like dynasties of kings.

The boons secured by propitiating the other gods are neither stable nor complete. Even if they are enjoyed during an entire lifetime, hell must be their lot after death. Those who desire boons from the other gods are condemned in the previous verse and the lot of those who pray to the Supreme Lord for boons is described in the following verse:—

- 275 वरान् विभो त्वद्भरदेश्वराद्भुधः कथं वृणीते गुणविक्रियात्मनाम् ।
य नारकाणामपि सन्ति देहिनां तानीश कैवल्यपतेर्वृणीतकः ॥

T. O Lord, which wiseman would ask of Thee the Supreme Lord, worldly favours, that ignorant men are fond of? When the gift of eternal bliss is in Thy hands, who would ask of Thee worldly favours which even hellish creatures fond of them find?

It is foolishness to ask of Śrī Hari worldly blessings when he can bestow eternal bliss. It is like asking of Kubēra, lord of wealth, for a handful of straw. The following verse containing Śrī Kṛṣṇa's words to Rukmiṇi is to the same effect:—

276. मां प्राप्य मानिन्यपवर्गसम्पदं बांछन्ति ये सम्पद एव सत्पतिम् ।
ते मन्दभाग्या निरयेऽपि ये स्युर्मात्रात्मकत्वन्निरये सुसङ्गमः ॥

10-75-57

T. I am the Supreme Lord and final release from worldly bondage is in My gift. Those who resort to Me for worldly blessings are unfortunate. Worldly pleasures arising from the objects of sense can be found and enjoyed even in hellish life of beasts. Even they enjoy pleasures of eating and drinking.

Only the Supreme Lord and no other can bestow eternal bliss on His devotees; and yet it is His will that some ask of Him pleasures of sense objects instead of eternal bliss. This point appears from the following verse:—

277. नृनं विमुष्टमतयस्तव मायया ते ये त्वां भवाप्ययत्रिमोक्षणमन्यहेतोः ।
अर्चन्ति कल्पकतरुं कुणपोषभोग्यमिच्छन्ति यत्स्पर्शजं निरयेऽपि नृणाम् ॥

4-10-9

T. Certainly, by Thy will deluded is the sense of those that worship Thee, who alone can grant release from the mundane bondage, for some other (limited and transient) purpose, (and they are like unto) those who worship the wish-yielding heavenly Tree (कल्पतरु) for a morsel of stale food which a destitute beggar may ask for. Those who pray for sensual enjoyments which might be had even in hell, have certainly lost their sense. It is Thy will. Wise people refrain from making such requests.

Those who are devoutly bent on Thy service do not care even for the pleasures of Indra's paradise. It is no wonder that

they feel no interest in worldly concerns. This is the point in the following verse:—

278. न नाकपृष्ठं न च पारमेष्ठ्यं न सार्वभौमं न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा वाञ्छन्ति त्वत्पादरजः प्रपन्नाः ॥ 10-14-37

T. Those who resort to the dust under Thy feet do not even think of either Indra's paradise or Brahma's throne to the universal sovereignty or lordship over the lower world or the attainment of supernatural powers such as becoming small like an atom or the general purpose even of release from worldly bondage.

Nearness to God is higher bliss than the release itself (*Mokṣa*) from material bonds. His contact is higher than His nearness. His devotees attain the highest bliss. Indra's paradise and other places are lower. The devotees do not therefore seek after them. Those who are absorbed in the bliss of listening to the stories of Śrī Hari, are not interested even in the region from which there is no return to the turmoil of births and deaths. This is the point in the following verse:—

279. नात्यन्तिकं विगणयन्त्यपि ते प्रसादं
किं चान्यदर्पितमयं ब्रूव उन्नयैस्ते ।
योऽङ्ग त्वदङ्घ्रिशरणा भवतः कथायाः
कीर्तन्यतीर्थयशसः कुशला रसज्ञः ॥ 3-16-48

T. O Lord, those who resort to thy feet and perceive the virtue of the laudable and purifying account of Thy glorious deeds do not count as the goal of life, even release from worldly bondage, which can be had only through Thy grace. It is needless to say that they are not interested in any other thing that trembles at the slightest twitch of Thy eye-brows.

Emancipation from worldly bondage is necessarily obtained before the summum bonum of life is reached. This emancipation being common to all eligible souls is not regarded as a great thing by the devout adherents as their highest bliss is the discovery of the original form of the individual soul enjoying eternal happiness in the presence of God, and such presence is secured by them even now.

It is no wonder that devout adherents of God are not interested in emancipation. They are absorbed in devotion even when they suffer the pangs of hell. It is needless to say that they are free from desires. This is the spirit of the following verse:—

280. कामं भवेम तृजिनैर्निरयेषु नष्टा श्वेतोऽलिवद्यदिनु ते पदयो रमेत ।
वाचश्च नस्तुलसिवद्यदि तैऽद्विशोभाः पूर्येत ते गुणगणैर्यदि कर्णरञ्ज ॥
3-11-49

T. We can be happy even if we are damned in hell to suffer the pangs of our sins, only if our minds constantly think of Thy feet like bees playing about lotus flowers, if our words constantly and loudly sing the glories of Thy feet and shine like the sacred basil (Tulasi) offered at Thy feet, and if our ears are constantly filled with the nectar of Thy stories.

Devout adherents of God do not give up their devotion even when they are suffering pain; they are to reap enhanced blissfulness after release (in Mukti). In the next verse it is stated that one should practise worshipping Śrī Hari, that there is only one boon which we should pray for and that all other things are obstacles in the way to salvation:—

281. न कामयेऽन्यं तव पादसेवादकिञ्चनप्रार्थ्यतमाद्वरं विभो ।
आराध्य कस्त्वामपवर्गदं हरे वृणीत आर्यो वरमात्मबन्धनम् ॥
10-54-57

T. O Lord, I do not beg of Thee any boon other than service at Thy feet, which is sought after by sages. O Hari, having propitiated Thee who canst grant emancipation from worldly bondage no wise person would pray for boons of a transient character which leads only to worldly-bondage.

It may be admitted that the other gods should not be propitiated which is generally for worldly boons, but why should we not ask Śrī Hari to bestow worldly boons too on us? Does He comply with such prayers or not? If after He is propitiated He fails to bestow small worldly favours such as Indra's paradise, is it likely that He will bestow the great favour of final emancipation

from worldly bondage to those who serve Him without any specific worldly desires? If He complies with prayers for worldly blessing, why should we not ask Him for them? These questions are thus answered:—

282. सत्यं दिशत्यर्थिनमर्थितो नृणां नैवर्थितो यत्पुनर्गर्थिनो मदः ।
स्वयं विधत्ते भजतामनिच्छतामिच्छाविघ्नानं निजपादपल्लवम् ॥

5-19-27

T. When the Almighty Lord is prayed to for sensual pleasures, He certainly grants them as a rule. In exceptional cases, He may not comply, in order that the votary's conceit may not increase. The tender feet of the merciful Lord yield all reasonable wants in due time.

A mother feeds her child with wholesome food which agrees with its constitution and does not affect its health. She refuses to give unwholesome things to the child even if it cries for them by virtue of its natural craving. In the same way God does not grant to His votaries those pleasures which may lead them to grief and fill with obstacles their path towards salvation. To a sincere devotee who worships God without worldly desires, He will after duly testing the strength of his mind give him worldly as well as spiritual happiness in time. Temporal pleasures are transient and may lead to misery. To worship God with the object of securing worldly happiness is blameworthy. To be rid of desire or to secure mental purity is one of the religious duties. If it is practised in worshipping God eternal bliss is vouchsafed. In the above 9 verses the spiritual duty of securing mental purity (शौचं) has been explained.

He who remembers the good done to him by another is called a grateful man and becomes a favourite of the benefactor. He who forgets it is called an ungrateful wretch. Remembering God's mercies is the spiritual duty known as friendship (सह्यं) to God. The following verses describe it:—

283. विश्वस्य यः स्थितिर्योद्धवहेतुराद्यो
योगेश्वरैरपि दुरत्यययोगमार्गः ।
क्षेमं विधास्यति स नो भगवांस्तदधी
शक्ततासदीर्यावमशेन क्रियानिदार्थः ॥

8-17-27

T. The Supreme Lord who is the foremost of all, whose ways are not fully known even to the highest spiritual lords, who is the creator, preserver and destroyer of the worlds, protects, us and safeguards our best interests. What is the use of our attempts at self protection?

The Supreme Lord has furnished the individual soul with the physical frame and the sense organs, removes the obstacles that occur to him from time to time, fulfils his desires according to His will and protects him in all ways. With the view to emphasise the value of the virtue that this beneficence should be constantly kept in mind, the following verse blaming those who forget it, is quoted:—

284 न यस्य सख्यं पुरुषो वेत्ति सख्युः सखा वसन् संवसतः पुरेऽस्मिन् ।
गुणो यथा गुणिनोऽव्यक्तदृष्टिस्तस्मै महेशाय नमस्करोमि ॥ 6-4-24

T. I bow with all submission to the Supreme Lord who dwells in this body constantly rendering His merciful beneficence to the individual soul occupying the body; and yet on account of stupidity the individual soul fails to perceive it.

The ignorance is due to His will. Having stated that remembrance of God's beneficence is essential, examples of persons who practised the virtue are quoted. Kunti, the mother of Pāṇḍava's addressed Śrī Kṛṣṇa as follows:—

285 यथा हृषीकेश खलेन देवकी कंसेन रुद्धातिचिरं शुचार्पिता ।
विमोचिताहं च महात्मजा विभो त्वयैव नाथेन मुहुर्विपद्गतात् ॥
1-8-26

T. O Lord, as Thou settest at liberty Thy mother Dēvaki from the prison house in which she was greatly distressed confined for a long time by the cruel Kamsa; so Thou hast extricated me and my sons effectively from the series of calamities to which we were constantly subjected.

The implication in this verse is that Kunti says that Śrī Kṛṣṇa was most kind to her than to His own mother, because in his mother's case He liberated her and that but once: whereas in her own case He liberated not only herself, but also her sons and that too many times. The following verse is the continuation of Kunti's address:—

286 विषान्महामेः पुरुषादुदंशनादसत्सभाया वनवासकृच्छतः ।
मृधे मृधेऽनेकमहारथास्ततो द्रौण्यस्तथास्स हरेऽभिरक्षिताः ॥

1-8-27

T. O Hari, Thou protected'st us when deadly poison was administred to my second son Bhīma when the lac house built of inflammable materials in which we were lodged, was set on fire, when we were offered as prey to Hidimba and other demons, when Draupadi was stripped of her clothes in the court of evil-minded men, when my sons were suffering in the forests when the missiles of war were aimed against my sons by great warriors and when Aśwatthāma finally attacked them with his cruel missile with a view to exterminate the line of Pāṇḍavās.

The following 2 verses are from the song of praise by Kucēla

287. तस्यैव मे सौहृदसख्यमैतौ दास्यं पुनर्जन्मनि जन्मनि स्यात् ।
महानुभावेन गुणालयेन विषज्जतस्तत्पुरुषपसङ्गः ॥ 10-99-85

288. भक्ताय चित्रा भगवान् हि सम्पदो राज्यं विभूतीर्न समर्थयत्यजः ।
अदीर्घबोधाय विचक्षणः स्वयं पश्यन्निपातं धनिनां मदोद्भवम् ॥

19-99-86

T. May I be blessed constantly in every life with the cordial and intimate friendship as well as with the servitude to Śrī Kṛṣṇa who willingly accepted the handful of flattened rice I offered Him. May I also be blessed liberally with the ennobling association of the devotees of the Supreme Lord of glorious attributes.

The omniscient and merciful Lord has not endowed me with manifold riches, prosperity and sovereignty as my wisdom is little, for He knows of how the rich fall on account of their arrogance.

These 2 verses describe the religious duty of Friendship or love (सख्यं) to God. Hereafter God's worship and its details will be described:—

289 स्यान्नस्तवाङ्घ्रिरभाशयधूमकेतुः
क्षेमाय यो मुनिमिरार्द्रहृदोद्यमानः ।

यः सात्त्विकैः समविभृतिमिरात्मा

विद्विर्व्यूहार्चितः सवनशः समविक्रमैर्यः ॥

11-6-10

T. Thy lotus-feet are borne at heart with devotion and love by sages and are worshipped in their religious practices by saints who have realised their own self as well as God in His four-fold forms of Vasudēva, Saṅkarṣaṇa; Pradyamna, and Aniruddha which are of equal splendour and prowess. May they (Thy feet) confer on us safety and be the end of our adversity.

Though God is an embodiment of nothing but knowledge, bliss and other excellent and perfect attributes, He is thought of and worshipped with perishable materials by great sages in the four-fold forms of Vasudeva, Saṅkarṣaṇa, Pradyumana and Aniruddha, contemplating Him as Supreme Person with special organs, sub-organs, ornaments and weapons, all being of the same substance viz., knowledge, bliss and other noble attributes. For those who do homage at the feet of such sages, worshipping God with materials is easy. Thought the existence of such frame and its members is an impossibility in the world, it is quite possible in the case of the omnipotent God in whom impossibilities are practicable. It is easy for all to worship God taking the earth as His feet, the sky as His head, with appropriate ornaments and weapons; but this kind of adoration is gross. It has to be practised and is useful to lead to the practice of the subtler forms of worship, but it is not sufficient to help one directly to reach the final goal of life. Subtle worship is absolutely necessary for the realisation of the soul-pervading form of God. This point has been dealt with at the beginning of chapter 17 above. Ordinarily karma or worldly action leads to bondage: but if it is performed with the conviction that the real doer is God, it leads to emancipation. This is the purport of the following verse:—

290. प्रक्रमवत्स्वसक्तं पुरुषेषु धीषु तु बहिरन्तुरसच्चरणे ।

तव पुरुष वदन्त्यखिलशक्तिधृतः स्वकृतम् ॥

10-94-21

T. O Lord, all actions good or bad appearing to be done by persons according to their capacity are really thine own and are actually performed by Thyself being present in thier bodies and in their sense organs as "Puruṣa" and outside them as "Kala". Wise men say that Thine own worship is done by Thyself who art omnipotent in Thy original form as in Thy avatāras or amsas.

As a matter of fact, it is God that does all acts prescribed or prohibited, therefore His devotees attribute His worship or other

prescribed acts only to Him. This is one of the duties of His votaries. Acts done with this living conviction lead to the bliss of final emancipation from worldly bondage. The meaning of the expressions "Puruṣa" "omnipotent" and "in their sense organs" etc., is explained in the following verse quoted from praise offered by Dhruva:—

291. योऽतः प्रविश्य मम वाचमिमां प्रसृतां

संजीवयत्यखिलशक्तिधरः स्वधाम्ना ।

अन्यांश्च हस्तचरण श्रवणत्वगादीन्

प्रणान्नमो भगवते पुरुषाय तुभ्यम् ॥ 4-19-6

T. I crave for Thy favour and submissively bow to Thee the omnipotent Lord who in the specially potential form of "Puruṣa" pervades the inanimate organs of tongue, hands, feet, ears, skin and other organs of this body, puts life into them and enables them to perform their respective functions.

292. देहेन्द्रियप्राणमनोऽधियोऽमी यदंशविद्धाः प्रचरन्ति कर्मसुः ।

नैवान्यदा लोहमिव प्रतप्तं स्थानेषु तद्गृह्णदेशमे म ॥ 6-16-24

T. I take refuge in the Supreme Lord in the particular form bearing the name "observer" whose presence in the body, in the sense organs, in the mind and in the discerning faculty, enables them to perform their several functions and non-manifestation of whose presence in them makes them powerless just as the presence of sufficient heat in iron makes it fit to be manufactured into various implements as needles and arrow-heads and the absence of sufficient heat makes it unyielding.

Implements can be made of iron, only when it is sufficiently heated. The human body and the sense-organs can perform their respective functions only when the Supreme Lord is pleased to manifest His presence in them. The Supreme Lord Nārāyaṇa dwells in this human frame out of compassion for His devotees and to accept their worship. He grants divine perception and final emancipation to those who devoutly practise subtle worship to Him. Without it emancipation is impossible. To state that those who seek after final beatitude should perform subtle worship, the following verse is quoted setting forth the religious duty of bowing submissively to Him (अभिनतिः)

293 नमो नमस्तेस्त्वृषभाय सात्वतां विदूरकाष्टाय मुहुः कुयोगिनाम् ।
निरस्तसाम्यतिशयेन राधसा स्वधामनि ब्रह्मणि रंस्यते नमः ॥ 2-4-14

T. I offer my humble prostrations constantly with my body, speech and mind to the Supreme Lord who is blessed in His matchless self-glory and perfect bliss, who bestows divine perception and other blessings on those devotees who properly do subtle worship to Him in the manner prescribed in the Pāñcarātra and who can never be understood by those that cannot control their sense organs and perform their duties with care.

Verses Nos. 1, 2, 293, 294 and 319 relate to this religious duty of bowing (अवनतिः)

The religious duty of service to God (*Sēva*) forms part of His worship. It deserves to be constantly practised in such forms as cleaning His temples. In the following the results of its practice are specified.

294. यत्कीर्तनं यच्छ्रवणं यदीक्षणं यद्वन्दनं यत्स्मरणं यदर्हणम् ।
लोकस्य सद्यो विधुनोति कल्मषं तस्मै सुभद्रश्रवसे नमो नमः ॥
2-4-15

T. I bow with all reverence to Śrī Hari whose exalted name and glory purify the mind and whose glorious deeds narrated, stories heard, forms beheld, feet adored, and greatness contemplated and services rendered at whose feet destroy instantly all the sin of His votaries.

In the following verse the question whether He accepts the religious service rendered to Him is answered:

295. नैवात्मनः प्रभुरयं निजलाभपूर्णे मानं जनादविदुषः करुणी वृणीते ।
यद्यज्जनो भगवते विदधीत मानं तच्चात्मने प्रतिमुखस्य यथामुखश्रीः ॥
7-9-11

T. The Supreme Lord of perfect bliss, of unlimited mercy and absolute independence does not accept the acts of worship offered to Him by an ignorant person. Even in the case of a person having religious knowledge He does not accept them for His own benefit because He is always in his essential infinite perfect bliss and He

has no wants or shortcomings. The worshipful services dedicated to Him by the wise person redounds to his own credit and contributes to his attainment of the summum bonum of life in the same way as all the adornment of the face of a person is reflected in its image in the mirror and beautifies it.

What is enjoyable to God may be classified into (1) self and (2) non-self. The latter again may be classified into (1) physical matter and (2) spiritual beings. Self or the form of God pervading the particular things offered to Him in adoration is the highest enjoyable thing to Him. Even the spiritual beings other than God existing in the physical things offered to God are enjoyable by Him as a receptacle or abode to Him. The physical part of the thing is also enjoyable by Him as a receptacle or abode, but it is unimportant. As an ignorant person does not understand this analysis and cannot offer the things in the three forms of God's self, other spiritual beings and matter, the merit earned by him is inappreciable. As a wise person knows the aforesaid three aspects and offers anything to God with correct knowledge, he reaps the full benefit of his offering and is thereby helped on in his path towards the final beatitude. The difference between the acts of worship done by an ignorant person and those by a wise man is thus very great.

The following relates to subtle worship:—

296. अहंसि मुहुर्हत्तमाह्णमस्माकं अनुपथानां नमो नम इत्येतावत्सदुपशिक्षितं
कोऽहति पुमान्प्रकृतिगुणव्यति रेकमदिरनीश ईश्वरस्य प्रकृति पुरुषयोः
परस्यार्वाक्तनमतिर्नामरूपाकृतिभिर्निरूपणाम् ॥ 5-3-5
297. परिजनानुरागविरचितस्तबलवसंशब्दसल्लिकिसलयतुलसी—
दूर्वाकुरैरपि संभृतता सपर्यया किल परम परितुप्यासि ॥ 5-3-7
298. अथा नयापि न भवत इज्ययोरुसंभारभरया
समुचितमर्थमिहोपलभामहे ॥ 5-3-8
299. आत्मन एवानुसवनमज्ञाव्यति रेकेणानुबोध्यमामाशोषपुरुषार्थस्व रूपस्य
किन्तु नाथाशिष आशासानानामेतदभिसंराधनमात्रं भवितमहति ॥

T. O the most worshipful Lord, Thou acceptest the subtle worship in the form of mental submission and obeisance which we are taught by Thy devotees who propagate the knowledge of religious duties, which we offer to Thee as Thy servants everyday and in every act. This is subtle worship. What person who being inefficient and subject to mental illusion caused by sense-objects such as sound, can understand a thing only from its outward appearance, and ascertain the nature of the Supreme Lord by His names, forms or shapes (5-3-5)? O the Righest Lord Thou art pleased with the worship done to Thee devoutly by Thy servants with such materials as they can collect, namely praises, water, tender leaves, sacred basil (Tulasi) and grass blades. This refers to gross worship offered to God by those who are competent to perform subtle worship (5-3-7). We do not see the slightest advantage to Thee by our worshipping Thee with good ornaments studded with diamonds with delicious cakes, drinks and fruits and with brilliant lights, harmonious music, valuable clothes and fragrant scents (5-5-8). As Thyself consists of infinite excellent attributes viz., perfect knowledge, perfect bliss etc., which are un-interruptedly and through all eternity Thy conscious self present in all things without any difference of degree or kind in any of Thy forms or *amsas* pervading those things, though there are many differences in the things themselves, and yet O Lord, this our worship is ordained for us to deserve Thy grace as we long to reach the goal of life and enjoy eternal bliss according to our fitness. It is Thy own will and pleasure to accept the worship only to bless the worshippers for Thou hast no advantage to gain by such worship as Thou art always perfect in every way and hast no wants or deficiencies. (5-5-9) This is praise.

300. अथ कथंचित्स्वलनक्षुत्पतनज्रम्भणदुरवस्थानादिषु विवशानां नः श्रीम
चरणारविन्दस्मरणाय उबरमरणदशायामपि सकलकम्भलनिरसनानि
तव गुणकृतनामधेयानि वचनगोचराणि भवन्तु

इति प्रार्थनम् ॥ 5-3-18

T. May Thy blessed appellations such as Nārāyaṇa connoting Thy special attributes be ever on our lips enabling us to fix our mind on Thy lotus feet when somehow we lose our self-control in perilous conditions such as slipping down, starving, falling or

yawning and to remove all our sufferings and sorrows in the dangerous conditions of high fever or approaching death. (5-5-13) This relates to prayer.

It is stated above that the worship performed by the ignorant is not accepted by the Supreme Lord so cordially as that offered by the wise. He does not accept even in the slightest degree the worship of any person who insults great men. Moreover such insult causes great harm to him:—

301. न भजति कुमनीषिणां स इज्यां हरिराधनात्मधनप्रियो रसज्ञः ।

श्रुतधनकुलकर्मणां मदैर्ये विदधति पापमर्किचनेषु सत्सु ॥ 4-31-22

T. The Supreme Lord who is the favourite and prop of poor saints and who enjoys the essence of things does not accept worship from vicious persons who with arrogance due to riches, learning, family, status or achievements, sin against penniless sages.

In the earliest period, Kṛtayuga of the world the Supreme Lord created all animals; but as they did not give Him satisfaction, He created human being endowed with intelligence, arranged them in classes and was gratified by receiving the homage done to Him present in the person of Brāhmanas. In the subsequent period Trētāyuga mutual envy sprang up among them and worship of Hari decayed; and wise men introduced image worship in the place of Brahman worship. Those who were free from envy adored God in the person of Brāhmanas and were honoured and those who were full of envy adored Him in images or idols. Among them, those who discharge their spiritual duties are the highest. But at the present time (Kaliyuga) some people have lost their sense on account of over arrogance due to learning, riches, family, status or achievements; they disregard Brāhmanas, worship idols with false pomp and noise of gongs, recite verses from the Bhāgavata loudly and falsely praise themselves. The worship offered by these hypocrites is like oblations thrown into ashes and is never acceptable to Śrī Hari. He accepts only worship which is free from the sin of insult cast on great men. The above 9 verses relate to the four religious duties of (1) worshipping God (2) Bowing down to Him (3) Singing His glories and (4) Service such as cleaning His temples of worship and bathing His feet. The next five verses relate to reverence to and faith in scriptures that celebrate God.

To listen to His stories with devotion leads to great results. To encourage devotion the following verses are quoted, their purport being that the scripture of Bhāgavata destroys sin:—

302. स वाग्विसर्गो जनता घबिप्लवो यस्मिन्प्रतिश्लोकमबद्धवत्यपि ।
नामान्यनन्तस्य यशोऽकितानि यच्छृण्वन्ति गायन्तिगृणन्ति साधवः

1-5-14

T. Scripture is that composition of words which is listened to and repeated and sung by devout adherents of God and which contain the names of the infinite Lord and tell us of His glories though the composition may not conform to the rules of grammar and rhetoric. It destroys sin and deserves devout attention.

The following two verses are quoted to state that the Bhāgavata scripture inspires Bhakti to God:—

303. यत्नोत्तमश्लोकगुणानुवादः सङ्गीयतेऽभीक्ष्णममङ्गलजः ।
तमेव नित्यं शृणुयादभीक्ष्ण कृष्णोऽमलां भक्तिमभीप्समानः॥ 12-8-15
304. यत्नोत्तमश्लोकगुणानुवादः प्रस्तुयते ग्रन्थकथाविधातः ।
निषेव्यमाणोऽनुदिनं मुमुक्षोर्मतिं सतीं यच्छति वासुदेवे ॥ 5-12-12

T. A person aspiring for absolute devotion to Śrī Kṛṣṇa should constantly study that scripture in which the splendid attributes of the Supreme Lord are constantly described as it destroys sin. Constant listening to and dwelling upon the narration of the glorious deeds of the Supreme Lord of infinite fame diverts the mind from worldly concerns and leads to attaining the due knowledge of the soul-pervading Vasudēva in the case of men seeking after emancipation from worldly bondage.

The following two verses set forth that the Bhāgavata Scripture secures not only divine knowledge but also releases from worldly bondage:—

305. मृषा गिरस्ताड्यसतीरसत्कथा न कथ्यते यद्भगवानबोधजः ।
तदेव सत्यं तदुद्देव मङ्गलं तदेव पुण्यं भगवद्गुणोदयम् ॥ 12-12-48
306. तदेव पुण्यं रुचिरं नवनवं तदेव शश्वन्मनसो महोत्सवम् ।
तदेव शोकाग्निवशेषेण नृणो यत्नोत्तमश्लोकयशोऽनुगीयते ॥ 12-12-49

T. Those words which do not speak of God are worthless, bad and harmful. Those words in which the glory of the illustrious Lord of glory is sung are truthful and good and pave the way to moksha or heavenly bliss, indicate supreme bliss, bestow merit and divine perception, purify, please by creating new thoughts, ennoble the mind constantly, and dry up the sea of worldly bondage.

This treats of the spiritual duty of attention to the scripture of the Bhāgavata. In the next four verses literary compositions not relating to God are condemned.

३०७. यस्यां न मे पावनमंग कर्म स्थित्युद्भवत्तापनिरोधमस्य ।

लीलावतारेहितकर्म वा स्याद्वन्ध्यां गिरं तां विभृयान्न धीरः

11-11-20

T. A wise man should take no interest in those useless words which do not refer to the splendid work of My Original Self such as creating, protecting and destroying the worlds or to the glorious and spiritual deeds of My avatāras such as uprooting the twin Arjuna trees. Such literary compositions should be shunned.

Such compositions not only render no help in the way to salvation, but they also throw obstacles as are stated in the following verse:—

३०८. गां दुग्धदोहामसतीं च भार्यां देहं पराधीनमसत्पजां च ।

वित्तं त्वतीर्थीकृतमङ्ग वाचं हीनां मया रक्षति दुःखदुःखी ॥ 11-11-19

T. Most miserable is that man who cherishes the literature which does not describe My glories. It is like a dry cow, an unfaithful wife, a slave's person, a wicked son or unholy treasure not given in charity to good and pious people. He who undergoes trouble to protect them expecting future enjoyment never reaps any benefit.

Literary compositions not glorifying God are shunned by His devotees. They deserve to be rejected as stated in the following verse.

309. न तद्वचश्चित्पदं हरेर्यशो जगत्पवित्रं यदि कर्हिचित्बदेत् ।
तद्भाक्षतीर्थं न तु हंससेवितं यत्राच्युस्तत्र हि साधवोऽमलाः ॥

12-12-50

T. Literary productions may be beautiful, but if they do not describe the glorious deeds of Śrī Hari they are studied only by those whose minds are steeped in darkness, and not by those whose hearts are sinless and bright. God's devotees whose hearts are bright and free from sin study the Bhāgavata literature which is in praise of the eternal Lord.

The words "Haṁsa" and "Paramahaṁsa", occurring in the Bhāgavata refer to those whose hearts are free from sin and not to the ascetics or Sanyāsins who have in form adopted the fourth order among the twice-born. If it were not so, house-holders (the men of second order) such as Janaka, celebrates (men of the first order) such as Avadhūta and Vānaprasthās (of the third order) would not have been competent to study the Bhāgavata.

The next verse says that ungodly literature is studied for sensual gratification or with fond expectation of Supreme bliss:—

310. न तद्वचश्चित्रपदं हरेर्यशो जगत्पवित्रं न गृणीत कर्हिचित् ।
तद्भायसं तीर्थमुशन्ति मानसा न यत्र हंसा न्यपतन्मिमंक्षया ॥

1-5-10

T. For sense gratification or with fond expectation of Supreme bliss some people study literary compositions which do not propagate the ennobling name of Śrī Hari and which are never resorted to by His devout worshippers for reading or hearing, like holy swans (Haṁsas) resorting to the sacred lake (Mānasa) for bathing. It is profane literature that is rejected by wise men like a crow's pit.

This is condemnation of ungodly literature. In the next four verses the religious duty of observing silence (मीन) is described. The word reticence is not used here in the ordinary sense of refraining from talking but in the special sense of applying all words to God. The following verse says that all words denote (describe) God:—

311. जरायुजं स्वेदजमण्डजोद्भवं चराचरं देवर्षिपितृभूतमेदम् ।

चौःखं क्षितिः शैलसरित्समुद्रद्वीपग्रहक्षेत्यभिधेय एकः ॥ 5-18-32

T. The Supreme Lord alone is denoted by all names of various heavenly beings (Dēvatas) such as Indra, of sages (R̥ṣis) such as Visvāmitra, of the gods called (Pitṛs) such as Aryama, mammals, and other animals, trees and other inanimates, men and quadrupeds among mammals, Brāhmana and other classes among men, horses and other animals among quadrupeds, ascetic and other orders among Brāhmins, bed-bugs and other insects born of perspiration, poultry and other birds born of eggs, heaven, the sky, earth, mountains, rivers, oceans, islands, planets, stars and all other objects. In fact all words denote Him and no other.

Those who apply words to objects other than God are blamed thus:

312 शब्दस्य हि ब्रह्मण एष पन्था यन्नमामि ध्यायति धीरपार्थैः ।

परिभ्रमं स्तल न विन्दतेऽर्थान् मायामये वासनया शयानः ॥ 2-2-2

T. God alone is denoted (describe) by the whole world of words. Dwelling in the physical body as a result of ignorance the intelligent soul invokes Indra and other deities in pouring oblations, wrongly applying the Vedic hymns to them, and therefore does not attain the desired results.

Indra means the Supreme Lord. As a matter of fact the Supreme Lordship is only in Śrī Hari, but not in Indra. The goal of life is not reached by taking away the name from Śrī Hari and misapplying it to Indra. This applies to other names also. The grand purpose of man can be attained by applying all words to the Supreme Lord knowing how all words describe Him. The following verse is quoted to explain by practical example the application of all words to Him:—

313. यथा हिरण्यं बहुधा समीयते नृभिः क्रियामिर्व्यवहारवर्त्मसु ।

एवं वचोभिर्भगवानघोक्षजो व्याख्यायते लौकिक वैदिकैर्जनैः ॥

T. Just like a piece of gold called by various names such as ear-pendants, wrist-bands and finger-rings into which it may be transformed, the Supreme Lord, ruler of the senses is primarily known by the various secular names relating to the enjoyers such as father and mother, to the enjoyable objects such as food and water and to the implements such as leaf-plates and drinking vessels, and also to the various Vedic names of deities such as Indra and Candra, of oblations such as ghee and fried grain and of implements such as spoon and pestle (Sruk and Sruvam).

Quoting the same example of gold the following verse explains how names which have no objects to denote before creation or after destruction come into use during the subsistence of the world. The Lord says:—

314. यथा हिरण्यं स्वकृतं पुरस्तात्पश्चाच्च सर्वस्य हिरण्मयस्य ।
तदेव मध्ये व्यवहार्यमाणं नानापदेशैरहमाप्सि तद्वत् ॥ 11-18-20

T. I am like gold which bears the names such as ear-pendants and wrist-bands when it is transformed into those forms, though it is not called by those names before such transformation takes place or after such forms are destroyed.

God manifests himself while creating the celestials, the human beings and the lower animals, enters them, assuming forms to coincide with each of them and prompts all their activities. The specific names of deities, men and animals apply to God's forms pervading them during the subsistence of the world and not before its creation or after its dissolution. Wise men know that all words primarily describe God, though for worldly transactions they are applied to other objects. To withdraw all secular words from worldly objects and apply them to God constitutes the religious duty known as "Reticence" (*Mounam*). Similarly to study the Vedas with the understanding that all Vedic words denote God in the first instance is the religious duty of "Vedic study" (*Adhyayanam*). It is absolutely necessary that these religious duties are performed. It may be argued that the simile of gold is not appropriate in this connection, because the material of gold is itself transformed into ear-pendants, wrist-bands and rings, but God is not himself transformed into deities, men and animals.

The reply to the argument is that such incomplete similes are common e.g., God creating the universe is compared to the spider weaving its web though the material for the universe is not produced from God's body. Moreover, the object described in a simile is similar to the object to which it is compared only in some aspects, not in all; for example a face does not possess the speck visible in the moon to which the face is usually compared in a simile. Another point is that just as people know that ear-pendants, wristbands and finger-rings are really gold though they are known by different names and forms, so wise people recognise that the forms of God pervading deities, men and animals and things are absolutely identical with God.

Answer is furnished in the following verse to the query, "How can the physical body be maintained in life if all words are understood as applying to God?"

३.५. अतः कविर्नामसु यावदर्थः स्यादप्रमत्तोऽव्यवसायबुद्धिः ।

सिद्धेऽन्यथार्थे न यतेत तत्परिश्रमं तत्र समीक्षमाणः ॥ २-२-९

T. As it is necessary that all words should be understood as describing God alone in order to gain the highest purpose of man; a person seeking salvation should note that only troubles attend those who understand words as defining objects other than God, avoid confusion and apply them (words) to worldly objects to the extent absolutely necessary to preserve life in the physical body. If the preservation of the body is secured by means other than applying words to objects other than God, the devotee should abstain strictly from applying words to objects other than God.

It is but reasonable that a thing should be given to a person to whom it belongs. All words belong to God and should therefore be given to Him. The great object of life is gained by doing so. By not doing so the object is frustrated, and great harm (misery) is also caused, as when we apply the word "Ganges" to the rain waters passing through the hamlet of outcastes. A person having sufficient strength of mind sincerely believes that God provides the means of livelihood to every living being irrespective of its efforts for it in the same way that He causes births and deaths, and he unhesitatingly employs all words as naming and describing God alone. A devotee who has not sufficient strength of mind

may use words in relation to objects other than God so far as such use may be absolutely to maintain his life, and must be full of regret at the same time for his doing a wrong thing; and he should otherwise employ words only in respect of God:—

Developed devotees are of two kinds; those who are devoid of self-interest and those who have self-interest to a limited extent. The following verse describes the former class of devotees:—

316. सत्यां क्षितौ किं कशिपोः प्रयासैर्बाहौ स्वसिद्धे ह्युपवर्हणैः किम् ।

सत्यं जलौ किं पुरुषर्णपातैर् दिग्बललाभे सति किं दुकूलैः ॥ 2-2-4

T. What necessity is there for cotton beds when there is firm earth to lie down upon, or for pillows when there are arms to rest the head upon; for plates and cups when the cavity of folded hands is available to hold food and water; and for silks when cardinal points are clothes to cover the body?

The second class of devotees thinks as follows:—

317. चीराणि किं पथि न सन्ति दिशान्ति

भिक्षां नो वांग्रिषाः परभृतः सरितोऽप्यशुष्यन् ।

रुद्धा गुहाः किमवधतसुहृत् न कृष्णः

कस्माद्भजन्ति कवयो धनदुर्मदान्धान् ॥

2-2-5

T. Are there no rags on the path? Do not trees that are born to serve others provide us with alms (food)? Are rivers (from which water to drink can be had) dried up? Are caves which provide room for dwelling, obstructed? Is not Śrī Kṛṣṇa who protects present with us? Why would wise men resort to those who are blind with pride due to their riches?

The prohibition against resorting to persons arrogant with riches suggests that food may be accepted from adherents of God offering it with regard and devotion. The practice of devotees not applying words to objects other than God is described in the above two verses, in order that by practising the above virtue and refraining from activities solely intended to gratify the senses one may gradually rise to their status and position in the path leading to the realisation of self.

May Śrī Hari be pleased with this the 20th chapter explaining our devotional duties to God.

TWENTY-FIRST CHAPTER

बिम्बोपदेश प्रकरणम्

The form of God present in the essential self of Jivas

HAVING set forth the duties of man to God in the last chapter and proceeding to answer the 9th, 10th and 11th questions in the commentary to verse No. 209 about the soul-pervading form of God, the following verse is quoted to create interest in that form:—

३१८ मन्येऽकुतश्चिद्भयमच्युतस्य पादाम्बुजोपासनमत्र नित्यम् ।
उद्विग्नबुद्धेरसदात्मभावाद्विश्वात्मना यत्र निवर्तते भीः ॥ ११-२-४४

T. To a devotee who is afflicted with the sorrows of worldly bondage involving self-conceit (*ahaṅkāra*) and selfishness (*mama-kāra*), I know that constant service at the lotus-feet of the invincible Lord is the consolation to get rid of them. It is enjoined in the scriptures that the performance of the service completely annihilates the sorrows.

Sorrows are caused on account of mental impurity. Learning and other accomplishments partly clear the mind. Complete purity of mind is secured and sorrows of bondage are removed by fixing the mind on the lotus-feet of the Lord. This appears from the following verse:—

३१९. विद्यातपः प्राणनिरोधमैत्री तीर्थाभिषेकव्रतदानजाप्यैः ।
नात्यन्तशुद्धिं लभतेऽन्तरात्मा यथा हृदिस्थे भगवत्यनन्ते ॥ १२-३-४४

T. The purity of mind secured by Vedic study, religious penance, breath control, philanthropy, bathing in holy waters rites and charities is not so complete or thorough as that gained by fixing the mind on the feet of the Supreme Lord in one's own heart.

४२०. तावद्भयं द्रविणदेहसुहृन्निमित्तं शोकः

स्पृहा परिभवो विगुलश्च लोभः ।

तावन्ममेत्यसदवग्रह आर्तिमूलं

यावच्च तेऽङ्घ्रिममयं प्रवृणीत लोकः ॥

8-10-6

T. Only till a person delays devoutly attaching himself to Thy feet, wicked self-interest conduces to sorrow; and fears for treasures, physical body and friends, as well as deep grief; covetousness, disgrace and greediness continue to give trouble.

The sorrows of bondage increase as long as a person is not devoted to the Lord's feet. When he is full of devotion the sorrows gradually decrease and when devotion is confirmed and becomes unswerving, the sorrows dwindle and the Jiva is emancipated from bondage.

४२१. भक्तिः परे खेऽनुभवो विरक्तिरन्यत्र चैष त्विह एककालः ।

प्रयद्यमानस्य यथाश्रतः स्युस्तुष्टिः पुष्टिः क्षुदपायोऽनुधासम् ॥

11-2-42

T. In a person practising religious meditation, the three qualities of devotion to his soul-pervading Lord, divine knowledge and detachment from worldly things develop simultaneously just as in a person taking his food, the three-fold effect of mental satisfaction, physical strength and appeasement of appetite is observed simultaneously with every morsel that is swallowed.

४२२. इत्यच्युताँत्रि भजयोऽनुवृत्त्या भक्तिर्विरक्तिर्भगवत्प्रबोधः ।

भवन्ति यै भागवतस्य राजन् ततः परां शान्तिमुपेति साक्षात् ॥

11-2-48

T. O king, in a devotee worshipping the feet of the imperishable Lord with faith, attachment to Him, detachment from worldly affairs, and spiritual knowledge gradually increase and when the final limit is reached, the troubles of the world cease to be automatically without any special effort.

To a person taking food appeasement of hunger, the filling of the stomach and mental satisfaction occur slightly after the

first morsel is swallowed. They increase slightly after the second morsel. There is more improvement after the third and so on until all the morsels are consumed, when the appetite is fully pacified. In the same way, attachment to God, detachment from worldly affairs and attainment to spiritual knowledge gradually develop with each act of worship and when the due limit is reached, the soul is released from worldly bondage.

823. विचक्षणा यच्चरणारणोपसादनात्सङ्गं व्युदस्योभयतोऽन्तरात्मनः ।

विदन्ति हि ब्रह्मगतिं गतक्लमास्तस्यै सुभद्रश्च वसे नमोनमः ॥ 2-4-16

T. I bow again and again to Śri Hari of illustrious name by worshipping Whose feet adepts in sacred lore, get rid of attachment to physical things of this and other worlds, acquire knowledge of the Supreme Lord and devout love for Him and in the end they attain final release from the troubles of worldly bondage.

Adoration of God as present in Jivas' self having been praised as above in order that interest in it may be created, the following verse is quoted to describe the particular form of God is taught by sages to Janaka:—

824 स्थित्युद्भवप्रलयहेतुरस्य यः स्वप्नजागरसुषुप्तिषु सनबहिश्च ।

देहेन्द्रियासुहृदयानि चरन्ति येन सञ्जीवितानि तदवैहि परं नरेन्द्र ॥

11-8-86

T. O king, know Him to be the Supreme Lord (Bimba) who is the first fundamental cause of the creation, protection and destruction of this universe, Who has no cause for Himself, who dwells inside the soul in all its conditions of waking, dreaming and sleeping without any concern for Himself, Who infuses life and prompts activity in the body, the sense organs, the life breath and the mind to enable them to discharge their respective functions.

The following verse is quoted to answer the tenth query at the beginning of chapter 10 about the seat of the "Bimba" (the form of God abiding in Jīva). It is from the conversation between the king Rāhugaṇa and the ascetic (saint). While Rāhugaṇa was travelling in a palanquin, a vacancy occurred among the bearers. A sage in the garb of an ascetic was caught hold of and thrust in to fill the vacancy. As he could not keep pace with the

professional bearers, the king derided him. The saint replied that the trouble of bearing the palanquin and carrying it to a distance does not vest in him but in the Supreme Lord. Anticipating that the king would think of the Lord as dwelling either in the heart of the Jīva or outside the body and that he would entertain a doubt about his bearing the palanquin, the saint addressed the king thus:—

३२५ ज्ञान विशुद्धं परमार्थमेक मनन्तरं न बहिर्ब्रह्म सत्यम् ।

प्रत्यक्प्रशान्तं भगवच्छब्दवाच्यं यद्वासुदेवं कवयो वदन्ति ॥ ५-१२-११

T. What sages call Vasudēva is known as Viṣṇu perfect in every excellence, the highest, the absolute, the eternal, the unperturbed, the purest, the embodiment of absolute consciousness, and full of knowledge. He dwells neither exclusively in the heart nor exclusively outside. He pervades the individual soul. He is called “Pratyak” and is the “Bīm̐ba” the original, of which the “Jīva” individual soul is like a reflection.

The word “Pratyak” is ordinarily applied to the individual soul, but it refers also to the form of God which permeates the soul from eternity to eternity in all details, Lord’s head in Jīva’s head, face in face and so on in every point in all time and space ever enjoying His essential blissfulness. This form is the original of which the soul is the reflection. In the same way the word “Ātman” denoting the soul is also applied to the body on account of their mutual proximity; the word “Pratyak” denoting God is applied to the individual soul also. The idea in the saint’s reply to the king is that as God “Bīm̐ba” permeates the whole frame and every organ of it, the burden of bearing the palanquin is borne by Him. This solves the 10th query at the beginning of chapter 18 pointing out the seat of “Bīm̐ba.” His object in so dwelling is not for any benefit to Himself but to guide the soul in the path to self-realisation. The saint continued his address to the king as follows:—

३२६. राहूगणैतत्तपसा न याति न विद्या निर्वसनाद्गृहाद्वा ।

न छन्दसा नोत् जलामिसूर्थेर्विना महत्पादरजोऽमिवेकात् ॥ ५-१२-१२

T. O Rāhugana, unless a person propitiates great sages by bathing in the dust of their feet, he cannot acquire the knowledge

of the principles enunciated by me, either by practising austerities or by studying the Vedas or by renouncing home life or by bathing in sacred rivers or by performing religious sacrifices or by worshipping the sun. (On account of merit earned by you in previous lives I met you and expounded this to you).

Release from the turmoil of births and deaths and self-realisation can be obtained only on directly seeing the Bimba form of God. It is enjoined in the following verse that such knowledge should be acquired by service to preceptors and other means:—

327. त्वं प्रत्यगात्मनि सदा भगवत्यनन्ते

आनन्दमात्र उपपन्नसमस्तशक्तौ ।

भक्तिं विधाय परमां शनकैरविद्याग्रन्थि

विमेत्स्यसि ममाहमिति प्ररूढाम् ॥

4-11-60

T. You can cut the knot of spiritual ignorance hardened by false ideas of self (*Ahaṅkāra*) and self-interest (*Mamakāra*) and acquire devout loyalty to the eternal omnipotent Lord of perfect bliss permeating the individual soul and enjoying His own blissful Self.

May this please Śrī Hari.

TWENTY SECOND CHAPTER

बिंबोपासनापरपर्यायात्म समर्पण प्रकरणम्.

Bimba worship or self surrender.

THE word surrender is used as equivalent to *Samarpaṇa*.

Surrender of things to God means recognition that they belong to Him.

Surrender of actions to God means recognition that He is the doer of them.

Surrender of self means recognition that self entirely depends on Him.

All Hail to Śrī Raṅganātha! In the previous chapter the form of "Bimba" and in this chapter His worship are treated of. Service to God is of two-fold description, internal service to "Bimba" and external service to forms other than Bimba. *Surrender* is of two aspects, *Surrender* of self and surrender of belongings. The latter is of three kinds surrender of possessions, of actions and of sense-objects. This four fold surrender is identical with contemplation of Bimba. Just as bathing is a preliminary step to taking meals, external service is preliminary to contemplation of Bimba. It is described in the following verse:—

328 यस्मात्प्रियाप्रिय वियोगसुयोग

जन्मशोकाग्निना सकल्योनिषु दह्यमानः ।

हुःस्वोषधं तदपि दुःखमताद्वियाहं

भूमन् अमामि वदमे तव दास्ययोगम् ॥

7-9-17

T. O Lord, being scorched, by the fire of grief arising from having objects of of dislike and not having objects sought after in various (celestial, human or animal) lives I am mistaking what is really not an antidote, for an antidote, to the grief. All my activities lead to further grief and I am bewildered. Kindly favour me with disposition to do external service preliminary to internal

service to Thee which is prescribed by Thy votaries as the means to devotion which puts an end to all troubles of worldly bondage.

Service to God is one of the 30 religious duties. In the next verse Bimba-worship or internal service is described:—

829. धर्मार्थकाम इति यो विहितस्त्रिवर्ग ईक्षत्रयी नयदमौ विविधा च वार्ता ।

मन्ये तदेतखिलं निगमस्य सत्यं स्वात्मार्षणं स्वसुहृदः परमस्य पुंसः ॥

7-6-82

T. I consider that complete surrender of self and belongings to the Supreme Lord and intimate friend of the soul is the end and aim of knowing and pursuing the three-fold objects of human life enjoined in the scriptures *e.g.*, good works, wealth and sense enjoyments, of reciting and comprehending the meaning of the three Vedas, of studying and understanding the purport of the ethical and the penal codes, of learning the arts of agriculture and commerce and in fact of all literature, sciences and arts. They are useful only if their end and aim be as stated above. If it is not so they are useless.

The Vedas and other scriptures are promulgated with a view to teach how to secure Divine pleasure to which worshipping the "Bimba" form of God by self surrender is the chief means. To the person who fails to grasp this means from the scriptures, they are of no use. Surrendering self to God uninterruptedly for specific periods daily is the prescribed religious duty of Bimba-worship. When no such time limits are observed it is only ordinary service to God. The religious duty of self-surrender or service to Bimba is the highest of the 30 duties of man to God. Therefore it is treated of at the end. The next verse sets forth that self surrender is the highest of all duties:—

830. विप्राद्विष्णुणयुतादरविन्दनाभपादारविन्दविमुखाच्छ्रवचं वरिष्ठम् ।

मन्ये तदर्पितमनोवचनात्मगेहप्राणः पुनाति सकलं न तु भूरिमानः ॥

7-9-10

T. I consider that even the lowest chandala attending at the feet of Śrī Hari is by far greater than a Brahmin disinclined to think of the lotus feet of the Lord, though he may be endowed

with the twelve disciplines of knowledge, truthfulness, self-restraint, calmness, spitelessness, modesty, patience, freedom from malice, religious charity, sacrifice, austerity and learning. A chandala who has dedicated his mind, speech, body, house and life to the Supreme Lord purifies all visible objects, whereas a Brahmin who is obsessed with self-conciet and self-interest cannot.

Birth in a good family and other favourable conditions are of no use in the absence of devotion to the feet of Śrī Hari. Attachment to His feet makes up for all short-comings such as birth in a low family and enables one to achieve the (grand) purpose of life. He who is beloved of God is great and He who is not is low. God is not propitiated by any religious practices if the duty of self-surrender is not performed. He is propitiated if that duty is discharged. Self-surrender is the highest of all religious duties. The purport of scriptures is to inculcate it. This verse confirms the point of the previous verse.

Surrender of self having been described surrender of possessions, that is, property is thus stated:—

331. किञ्चित्करोत्युर्वपि यत्स्वदत्तं सुदृढकृतं फल्वापि भूरिकारि ।
मयोपनीतं पृथुकैकमुष्टिं प्रत्यग्रहीत्पीतियुतो महात्मा ॥ 10-99-84

T. A great thing offered to God without due reverence begets a small reward. A small thing offered with due reverence begets a great reward. He is very kind to His devotees. He accepted with regard the single handful of fried rice which from my poor house I took as a present to Him.

So said Kuchela. Those who seek after self-realisation should resign (offer) their dearest things to God. In the next verse surrender of action is described:—

332 कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वानुसृतः स्वभावम् ।
करोति यद्यत्सकल परस्मै नारायणायेति समर्प (निवेद) येत्त ॥ 10-2-83

T. A person impelled by his own innate nature and the will of God ought to surrender consciously to the Supreme Lord Narayana all the past, present and future activities of his body,

speech, reflective mind, sense-organs, faculty of discretion and intellect.

A soul may not be endowed with the disposition to surrender actions to God in the course of some lives or in some periods of one and the same life. Moreover it has no control over such actions as cremating its body after death. A person should therefore surrender to God all his past, present and future actions when God has favoured him with the disposition to do so, and thereby achieve his purpose. The surrendering of actions made out of time can never be irreligious though it may not be strictly religious. Confirmed devotees make such surrender to deserve enhanced bliss or to set an example to others.

३३३. नैष्वर्ग्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम् ।

कुतः पुनः शश्वदभद्रमंश्वरे न चार्पितं कर्म यदप्यकारणम् ॥

1-5.12

T. Spiritual knowledge prescribed in scriptures as antidote to sin may lead to liberation from worldly bondage, but it does not if it is devoid of the mental process of surrender (resigning) to Śrī Hari. *Afortiori* sacrificial acts tainted with sacrifice of animal life and not prescribed as the means to liberation are fit to be condemned if they are not resigned to God.

A wise man should therefore surrender all his activities to Him and thereby attain the great purpose of man.

३३४. तपस्विनो दानपरा यशस्विनो मनस्विनो मन्त्रविदः सुमङ्गलाः ।

क्षेमं न विंदीन्त विना यदर्पणं तस्मै शुभद्रध्रुवसे नमो नमः ॥

2-4.17

T. Neither practice of austerities, nor liberal gifts by way of charity, nor fame, nor scriptural lore, nor religious rites enable a person to attain the object of human life, unless they are dedicated to the Supreme Lord of illustrious renown. To Him I humbly make my obeisance again and again.

The idea is that all actions should be surrendered to the Lord, for acts not so surrendered do not lead to the goal of human life.

385. यथा तरोर्मूलनिषेचनेन तृप्यन्ति तत्कन्वमुजोपशाखाः ।

प्राणोपहाराच्च यथेन्द्रियाणां तथैव सर्वाह्णमच्युतेऽन्या ॥ 4-81-14

T. Just as the trunk, the branches and the shoots of a tree receive nourishment and put forth twigs and flowers when its roots are irrigated, the senses and organs are drawn away from the sense-objects when the life breath is restrained; so the lesser deities are all worshipped when their Supreme Lord is worshipped. (They do not require separate worship).

The example of tree and its branches indicates that the worship of the whole satisfies the parts, and the example of the life-breath and sense organs indicates that the attention bestowed on the chief object extends to subsidiary objects as well. The relation of God to the auxiliary deities being firstly that of a whole to its parts and secondly that of the main object to the subsidiary objects: the sense is that the worship of God by way of resigning everything to Him propitiates also the lesser deities and insures their blessings. It is implied that service to spiritual preceptors, such as adoration and bowing should also be rendered.

May the glorious Lord Śrī Kṛṣṇa be pleased with this
the 22nd Chapter.

TWENTY THIRD CHAPTER

भक्तिस्तुति प्रकरणम्.

The importance of Devotion

HAIL to Lakṣmi Venkateśa! A devotee practising the 30 religious duties of man to God detailed in chapter 20, the most important of which is self-surrender, acquires unshaken devotion to God. The purpose of the remaining portion of this book is to show that devout attachment to God leads to shaking off worldly ties and getting over "Māya". Māya is of two kinds, one being God's Will identical with him the efficient cause of the universe and the other being "Prakṛti" or matter different from Him and composed of the three constituents, "Satva", "Tamas" and "Rajas" which are the material cause of the universe. The first kind of Māya or God's will puts the individual souls in bondage, the second Māya being its instruments, The means to get over the first Māya is to obtain God's grace by devotion to Him. To get over the second Māya is to renounce it. The object of this chapter is to commend "Bhakti" (devotion). The following verse sets forth that it destroys sin:—

३३६ वाग्दत्ता द्रवते यस्य चित्तं रुदत्यभीक्ष्णं हसति क्वचिच्च ।

विलज्ज उद्गायति नृत्यते च भङ्गक्तियुक्तो भुवनं पुनाति ॥ ११-१४-२१

T. Faltering tone, a melting heart, constantly flowing tears, occasional smiles, unabashed singing and dancing are the characteristics of My "confirmed devotees. He is free from sin and he sanctifies those who come in contact with him.

The greatness of Bhakti is again sung in the following verse, as observed in Yaśōda and Nanda, foster parents of Śrī Kṛṣṇa.

३३७ तस्मिन् भवन्तावखिलात्मयो नौ नारायणे कारणमर्थमूर्ते ।

भावं व्यधत्तां नितरां महात्मन् किं वावशिष्टं युवयोः सुकृत्यम् ॥

T. Both of you have unsparingly cherished your Bhakti (devotional services) to the glorious Nārāyaṇa who is the first cause of the universe and who has appeared on earth as Śrī Kṛṣṇa for the benefit of His devotees. What other good work have you yet to do?

The idea is that they were blessed with Bhakti which is the end and aim of all good works. The next verse indicates that Bhakti is the way to deserve the highest grace of Śrī Hari.

३३९. मन्ये धनाभिजनरूपतपः श्रुतौज-

स्तजः प्रभावबलपौरुषबुद्धियोगाः ।

नाराधनाय हि भवन्ति परस्य पुंसो

भक्त्य तुतोष भगवान्नु यूथपाय ॥

7-9-9

T. I consider that the merits of good family, personal appearance, religious austerities, learning, endurance, brightness, greatness, physical strength, courage (great power), discretion and mental concentration do not secure the grace of Śrī Hari. Was he not pleased with mere Bhakti in the case of the great elephant as sung in the Purāṇas?

The elephant king (*Gajendra*) caught in the jaws of a crocodile in a pond was rescued by Śrī Hari who cut off the crocodile's head, pleased with the sincere Bhakti of the elephant. Bhakti is the means to secure His grace.

Hanuman said to Arjūṇa as follows:—

३३९. न जन्म नूनं महतो न सौमगं न चाङ्ग बुद्धिर्नाकृतिस्तोषहेतुः ।

तिर्यग्विस्मृष्टानपि नो वनौकसश्चकार सरस्ये बत लक्ष्मणाग्रजः ॥

6-19-17

३४०. सुरोऽसुरो वाथ नरोऽथ वानरः सर्वात्माना यः सुकृतञ्च मुत्तमम् ।

भजेत रामं मनुजाकृतिं हरिं य उत्तराननयत्कोसलान्दिवम् ॥ 5-19-8

T. Well, it is indeed clear that neither noble birth, nor affluence, nor superiority of intellect, nor personal beauty pleased the magnanimous Śrī Rāma who made friends with us though we were born as lower animals. This is the nature of great persons. Whether a god or a demon, a man or an ape, he should by all

means worship Śrī Rāma avatara of the Supreme Lord in human form, who for their virtuous acts and devotion led the inhabitants of Ayōdhyā to heaven.

The following verse sets forth that there are God's devotees even among Asuras (demons):—

341. मन्वेऽसुरान् भागवतां स्त्रचधीशे संरम्भमार्गामिनिविष्टचित्तान् ।

ये संयुगेऽचक्षत ताक्ष्यपुत्रस्यासे सुनाभायुधमापतन्तम् ॥ 3-2-24

T. I believe that some Asuras are also devotees of Viṣṇu, their minds being impregnated with Bhakti through the medium of anger. They saw Śrī Hari proceeding against them in battle armed with the disc(Cakra) and borne on the shoulders of the king of birds (*Garuḍa*).

The reference here is to Jaya and Vijaya, gate keepers of Viṣṇu's palace in heaven (*Vaikuṇṭha*). Having been cursed by sages for some error they were born, as Asuras in three lives as Hiraṇyākṣa and Hiraṇyakasipa, Ravana and Kumbakarna Sisupala and Dantavakra. They were lifted up from those lives by Śrī Hari in His avatars of Nṛsimha, Rāma and Kṛṣṇa respectively and they were taken back into Vaikuṇṭha. They were sincere devotees of Viṣṇu and the spirit of devotion was never absent from their heart though they were engaged in battles with Viṣṇu avatars. The moral is that Bhakti is the highest virtue and it should be acquired by practising the religious duties of man to God.

May this please Śrī Kṛṣṇa!

TWENTY FOURTH CHAPTER

भक्तिकार्यं प्रकरणम्

Characteristics of Bhakti

HAIL to Śrī Lakṣmīnārāyaṇa! Bhakti having been commended in the last chapter the characteristics of a person endowed with Bhakti are set forth in this chapter. His emotions are described in the following 2 verses:—

342. एवं वृतः स्वप्रियनामकीर्त्या जातानुरागो द्रतचित्त उच्चैः ।
हसत्यथो रोदिति रौति गायत्युन्मादवन्नृत्यति लोकबाह्यः ॥

11-2-40

343. कचिद्रुदन्त्यच्युतचिन्तया कचिद्वसन्ति नन्दान्ति वदन्त्यलौकिकाः ।
नृत्यन्ति गायन्त्यनुशीलयन्त्यजं भवन्ति तूष्णीं परमेत्य निर्वृत्ताः ॥

11-3-13

T. A person constant in his religious duties and full of Bhakti listens to the glorious deeds of Hari narrated by others, laughs loudly or cries or weeps or sings or dances strangely with a melting heart like a mad man. At one time they (God's devotees) weep longing for the sight of Śrī Hari, at another time they laugh recalling to mind His glorious deeds, at other times they rejoice in listening to or narrate His stories unasked or imitate His actions or dance or sing or lapse into silence meditating on Him without any order.

There are three stages in devotion, viz., undeveloped, partly developed and fully developed. Smiles and other outward symptoms resemble those of a boy in an undeveloped devotee, those of a mad man in a partly developed, and in a fully developed devotee those of a person possessed by a devil. The devotees of the first class are not described as they are not prominent. The second class is described in verses Nos. 338 and 399 above. In the following three verses the third class is described:—

344. निशम्य कर्माणि गुणानतुल्यान् वीर्याणि लीलातनुभिः कृतानि ।

यदासिद्धिर्षोऽनुलक्ष्यगुणैर्दृष्टं प्रोक्तं वदन्त्यति रौति नृत्यति ॥ 7-7 36

845. यदा ग्रहग्रस्त इव क्वचिद्वसत्याक्रन्दते ध्यायति वन्दते जनम् ।
मुहुः श्वसन्वक्ति हरे जगत्पते नारायणेत्यात्मगतिर्गततपः ॥ 7-7-37

346 तदा पुमान्मुक्त समस्तबन्धनस्तद्भाव भावानु कृताशयाकृतिः ।
निर्दग्धबीजानुशयो महियसा भक्तिप्रयोगेण समेत्यधोक्षजम् ॥
7-7-38

T. Whenever a devotee of fully developed Bhakti hears others narrating Śrī Hari's inimitable deeds, supernatural qualities or acts of prowess done in His avatars, he is thrilled with joy; tears of joy fill his eyes and his speech falters. He sings loudly in a high pitch, cries out and dances. When, like one possessed by a devil, the developed devotee laughs, talks incoherently at another time, weeps, bows submissively to people, sighs attributing God's deeds to himself or often cries out the appellations of God "Hari", "Jagatpati," "Nārāyaṇa", then he sees that all the activities of his mind speech and body coincide with and depend on God's activities (e.g) that he walks because God walks, that he speaks because God speaks and that he wishes because God wishes; what remains unenjoyed of the fruit of his former actions is burnt down, his devotion becomes overwhelming, he perceives the soul pervading form of God with his essential eye and he is finally emancipated from worldly bondage.

347. तदश्मसारं हृदयं वतेदं यद्बुद्धमाणैर्हरिनामधेयैः ।
न विक्रियेताथ मुखे विकारो नेत्रजलं गात्ररुहेषु हर्षः ॥ 2-8-24

T. If on hearing God's names indicating His glorious deeds and qualities a person's heart does not melt exhibiting joy in the face, tears in the eyes and thrill in the hairs of the body, it is hard like a solid stone.

A person having Bhakti is praiseworthy. The life of a person having no Bhakti is blameworthy.



May this please Śrī Hari;

TWENTY FIFTH CHAPTER

अन्यथामत्यकरण प्रकरणम्

Avoidance of False Notions

HAIL to Śrī Vedavyāsa! As those who entertain false opinions about God's devotees on account of their extraordinary behaviour described in the last chapter are doomed the present chapter is introduced to obviate such blameworthy opinions. The extraordinary behaviour of devotees is described in the following verse:

348. न वेदवादानुवर्तते मतिः स्वं एव लोके ऋतो महायुनेः ।

यथा गतिर्देवमनुष्ययोः पृथक् स्वं एव धर्मे न परं क्षिपेत्स्थितः ॥

4-4-19

T. The external conduct of the high-minded Śiva constantly enjoying the vision of the internal form of Śrī Hari pervading his soul is not in consonance with the apparent teachings of the Vedas that one should bow down to his father-in-law, but follows their real spirit ascertained by the context and other indications. The standard of the gods differs from that of men. An ordinary person discharging the duties prescribed for him should not deride another endowed with higher intelligence and spiritual knowledge.

This verse is quoted from the address of Sati (Pārvati) to her father Dakṣa who reviled her husband Śiva when he attended the religious sacrifice performed by Dakṣa. The purport of it is that human beings have no business to follow or to question the ways of the celestial beings, and that those who perform their worldly duties in accordance with the apparent teachings of the scriptures should not attempt either to follow or scorn the strange behaviour of wise men who have imbibed the right of the scriptures and follow it in shaping their behaviour.

In the same connection Śiva addressed his wife as follows:—

349. प्रत्युद्गमप्रश्रयणाभिवादनं विधीयते साधु मिथः सुमध्यमे ।

प्राज्ञैः परस्मै पुरुषाय ज्ञेयसा गुहाश्रयायैव न देहमानिने ॥ 4-8-22

T. O charming woman, when wise men meet they approach each other and bow down submissively to show respect towards the Supreme Lord dwelling in their hearts and not towards their individual souls occupying their physical frames.

Śaṅkara (Śiva) knew that the right import of the scriptural injunction that a father-in-law should be adored is that the Supreme Lord dwelling in his heart should be adored. He abstained from bowing down to his father-in-law in order to test the strength of his mind. Dakṣa the father-in-law who did not understand the right import was offended and troubles ensued. The idea is that those who seek happiness should not deride great men for any strange behaviour found in them.

The following concluding verse points out that derision of great men leads to God's disfavour and should be avoided.

350. श्रिया विभूत्याभिजनेन विद्यया त्यगेन रूपेण बलेन कर्मणा ।

जातस्मयेनान्धधियः सद्देश्वरान् सतोऽवमन्यन्त हरिप्रियान् स्वलाः ॥

11-5-9

T. Wicked men whose sense is obscured by self-conceit which is due to physical beauty, worldly prosperity, family greatness, deep learning, appropriate charity, personal appearance or meritorious deeds, disrespect devotees and Śrī Hari in them .

The devotees are highly religious and then surrender to God the disrespect shown towards them by wicked persons. Those who desire prosperity should get rid of and allow no room to wrong notions in their minds:

I dedicate this to Lord Śrī Kṛṣṇa.

TWENTY SIXTH CHAPTER

गुरुविचार प्रकरणम्

Thoughts about Preceptors

IT has been stated before that a person earnestly and constantly worshipping "Bimba" form of God develops devotion (Bhakti) and is blessed with the vision of Bimba. The purpose of the present chapter is to state that such perception cannot be had without the grace of God and the preceptor. Preceptors giving instruction about the universal form (Brahma) and individual form (Bimba) of God are special to every one. Śrī Hari and the four-faced Brahma are common preceptors to all beings. The following verse refers to them:—

३५१ नैवोपयान्त्यपचितिं कवयस्तवेश ब्रह्मादयोऽपि कृतमृद्धमुदः सरन्तः ।
योऽन्तर्बहिस्तनुभृतामशुभं विधुन्वन्नाचार्यचैत्यवपुषा स्वगतिं व्यनक्षि ॥

११-२९-६

T. O Lord, present in the form of Vasudēva in the hearts of all beings and of the four-faced Brahma outside Thou destroyest the sins of their mind, speech and body and instil lost knowledge of Bimba into them. Even wise Jīvas like the four-faced Brahma are unable to repay Thy debt of gratitude by their adoration, and yet it is but meet that beneficence should be remembered gratefully with ardour.

Śrī Hari in the four-faced and in individual hearts is the principal preceptor. The four-faced is next to Him in importance. Both of them are common preceptors to all beings.

May Śrī Kṛṣṇa be pleased with this the 26th chapter !

TWENTY SEVENTH CHAPTER

अपरोक्ष प्रकरणम्

God realization.

HAIL Śrīnivāsa ! The following verse shows that the perception of Bimba is secured by the favour of preceptors:—

३५२ यस्य स्वरूपं कवयो विपश्चितो गुणेषु योनिष्विव जातवेदसम् ।
मश्नन्ति मग्न मनसा दिदृक्षवो गूढं क्रियार्थेनम ईरितात्मने ॥ ५-१८-३६

T. I offer my respectful obeisance to Śrī Hari who directs the mind, Whose perception is sought after by sages versed in spiritual lore exercising their minds of the purpose of realising Him in their own self-pervading (Bimba) form in their bodies to contemplate Him, like clever men who rub the churning sticks for drawing out the latent fire (Agni) for worshipping Him by offering Him oblations of ghee and other sacrificial things.

३५३. द्रव्यक्रियाहेत्वयनेशकर्तृभिर्मायागुणैर्वस्तु निरीक्षितात्मने ।
तथैव तन्नातिशयात्मबुद्धिभिर्निस्तमायाकृतये नमो नमः ॥ ५-१८-३७

T. Again and again I make my humble obeisance to the Supreme Lord of blissful essence directly perceived by Śaṅkara, Garuḍa, Brahma and Vāyu (deities presiding over things, actions, cause and place respectively), in the gross physical bodies while their minds are devoted to Him.

Though Brahma and other gods have a physical body unlike the Supreme Lord, yet they are rulers of the various things under His control. They mainly practise the means of attaining the goal of their existence and have obtained direct perception of God. It is worthwhile to practise the means of attaining direct perception of Bimba and realise Him as several wise men have done.

May this the 27th chapter please Lord Śrī Kṛṣṇa!

TWENTY EIGHTH CHAPTER

गुणनिवृत्ति प्रकरणम्

Freedom from material bondage.

HAIL to Śrī Kṛṣṇa! The purpose of this chapter is to explain in what way release from mundane bondage is attained through devotion developed for a long time and the direct perception of God:

354. अविद्यमानोऽप्यवभाति हि द्वयो ध्यातुर्धिया स्वप्नमानारेशो यथा ।

तत्कर्म संकल्पविकल्पकं मनो बुधो निदध्यादभयं ततःस्यात् ॥

11-2-38

T. A person constantly meditating on worldly objects is led away by the false idea that the body, house and other possessions which are external to the individual soul, which are really created and controlled by God and which cause him grief on account of delusion, like horses and other objects in a dream, belong to him, though as a matter of fact they are not his. A person should therefore recognise that Śrī Hari is the Creator and Lord of all things, withdraw his reflective mind from worldly ties, surrender the activities of the mind as well as the sense objects to Him and thereby attain final release from worldly bondage.

The whole of the turmoil of the worldly bondage is due to the mind. The mind is entertained with worldly objects and vice versa. They are mutually bound to each other by strong ties. If both of them are surrendered to God, they are liberated from each other. The mind is removed from worldly objects and is cleared. Doers are of four varieties. A person who is detached from worldly ties is Sāttvika (virtuous). He who is blindly attached to worldly things is Rājasa (passionate). He who has lost his mind is Tāmasa. He who is devoted to God is Nirguṇa (spiritual). Means of accomplishment is also of four varieties. Secluded forest life is Sathwika. Busy village or town life is Rājasa. Bad gambling-house life is Tāmasa. Dependence on God is Nirguṇa. Ordinarily the doer or agent and the means of accomplishment are of three varieties. The fourth variety Nirguṇa is added to indicate pre-eminence.

May this the 28th chapter propitiate Śrī Hari!

TWENTY NINTH CHAPTER

नामप्रशंसा प्रकरणम्

The glory of gods names

HAIL Śrī Rāma! It is explained in the previous chapters that the practice of the religious duties of man to God leads to devotion which conduces to the preceptors' favour through which direct perception of God is secured and devotion becomes stronger whereby the individual soul is emancipated from worldly bondage and proceeds to enjoy eternal bliss. The purpose of this chapter is to state that those who cannot adopt the above course should resort to the goal of human life. To create interest in the subject the following verse is quoted stating that the religious practice of reciting God's names is efficacious to obviate the sorrows of hell:—

855. तस्मात्पुरैवाश्विह पापनिष्कृतौ यतेत मृत्योरविपद्यदात्मनः ।

दोषस्य दृष्ट्वा गुरुलाघवं यथा मिषक् चिकित्सेत रुजां निदानवित् ॥

6-1-8

T. As harm results from not expiating sin, a wise person should by all means attempt to make atonement for his sins without delay in this life before he undergoes the agony of death, just as an efficient physician diagnoses a disease and prescribes medicine.

The troubles which befall a person who does not make amends for sins in this life are described in the following verse:—

856 न चेदिहैवापचितिं यथांहसः कृतस्य कुर्यान्मनउक्तिपाणिभिः ।

ध्रुवं स वै प्रेत्य निरयानुपैति ये कीर्तिता मे भवतस्तिग्मयातनाः ॥

6-1-7

T. If a person fails to make sufficient amends in this life for sins committed in thought, word and deed he will inevitably undergo the acute tortures of hell after death as described by me to you.

The details described in the 25th chapter of the 5th section of the Bhagavata are that a person who looks askance at guests

and takes others' money to hoard it is thrown into the hell of Sucimukha (needle points); he who fails to make proper distribution of his wealth falls into the hell of Krimibhōjana (worm food); he who praises himself and reviles great men falls into the hell of Kṣarakardama (salt bog); one who commits incest and fails to control his passions is made to embrace a hot iron female image; one who violates the vedic laws and adopts atheistic doctrines is thrown into a forest of knife-like sharp leaves; he who performs religious rites involving animal sacrifices for the purpose of earning livelihood is butchered, he who causes pain to animals unnecessarily is thrown among Daṇḍa Sukha (venomous snakes) and he who destroys the path of virtue is thrown into Vitharaṇi (river of hell). The turmoils of hell indicated above are obviated by reciting the names of God. Such recital is the best antidote to sins of thought, word and deed. There is no need to think of other religious duties. Those who cannot perform them should recite His names. Its fruits were enjoyed previously as shown in the examples quoted in the following verse:—

357. एतावतालमघनिर्हरणाय पुंसां संकीर्तनं भगवतो गुणकर्मनाम्नाम् ।

विक्रुश्य पुत्रमघवान् यदजामिलोऽपि नारायणेति त्रियमाण इयाय

मुक्तिम् ॥ ६-३-२४

T. To sing in praise of the qualities, deeds and names of God is sufficient atonement for the sins of human beings and the turmoils of hell are avoided thereby. The sinful Brahman Ajamila having called out his son by God's name Narayana when he (Ajamila) was on his death-bed, obtained final emancipation from worldly bondage.

A pious Brahman Ajamila by name unfortunately strayed away from the path of virtue, associated himself with an outcast woman who bore him 10 sons, the last of whom he had named Narayana. On his death-bed Ajamila called out Narayana by name in a loud tone as he was specially fond of the boy. The messengers of Viṣṇu arrived immediately and released him from the bonds of the messengers of Yama (god of death) who were dragging him away. Full of remorse he receded from sinful ways, fixed his mind on God and was taken over by the messengers of Viṣṇu after death. When it is stated that a person was released

from the bonds of Yama for having uttered the name of God on account of affection for his son, is it necessary to say that afortiori the turmoils of hell are avoided by devoutly reciting the names of God from whom proceed all things and actions. Recital of God's names and other religious activities divert a person from sin, instil Bhakti in him and lead him to final emancipation. To this end, the means is spiritual knowledge in Krita Yuga period, performance of sacrificial rites in Treta Yuga, service to God in Dwapara and recital of His names in Kali Yuga.

858 प्रायेण वेद तदिदं न महाजनोऽयं देव्या विमोदितमतिर्वृत माययालम् ।
त्रय्यां जडीकृतमतिर्मधुपुष्पितायां वैतानिके महति कर्मणि युज्यमानः ॥
6-3-25

T. It is on account of gross ignorance that some people are blind to the doctrine of worldly bondage and emancipation. Their intellect is deluded by the mysterious Divine will. They rely on the misinterpretation of the Vedas that their purpose is to procure material comforts such as residence in Indra's paradise and they engage themselves in the performance of religious rites involving animal slaughter and waste of labour and money.

The following verses contain the god of death Yama's instructions to his servants:—

359. एवं विमृश्य सुधियो भगवत्यनन्ते सर्वात्मना विदधते खलु भावयोगम् ।
ते मे न दण्डमर्हन्त्यथ यद्यमीषां स्यात्पातकं तदपि हन्त्युरुगायवादः ॥
6-3-26

360. भूतानि विष्णोः सुरपूजितानि दुर्दशी लिंगानि महाद्भुतानि ।
रक्षन्ति तद्भक्तिमतः परेभ्यो मत्तश्च मर्त्यानथ सर्वतश्च ॥ 6-3-18

361. तानानयध्वमसतो विमुखान् मुकुन्द पादारविन्द मकरन्दरसादजलम् ।
निष्किंचनैः परमहंसकुलै रभजैर्जुष्टुद्गहे निरयवर्त्मनि वद्वत्पुष्पान् ॥
6-3-26

362. जिह्वा न वक्ति भगवद्गुणनामधेयं चेत्तश्च न स्मरति तच्चरणारविन्दम् ।
कृष्णाय नो नमति यच्छिर एकदापि तानानयध्वमसतोऽकृतविष्णु-

T. In recognition of the Supreme merit attained by the practice of spiritual duties wise men sincerely devote their minds, speech and body to the service of the infinite Being, and they do not deserve any punishment from me. The recital of God's names by them destroys any sin they may have committed. The wonderful messengers of Viṣṇu dazzling with their glory and adored by celestials protect His devotees from me as well as from others in all ways. Bring to me those vicious persons who are addicted to family life leading to sin being ever averse to Śrī Hari's lotus feet, the nectar of which is enjoyed by pious devotees detached from worldly ties and conversant with real truth. Bring to me those unworthy beings who have not discharged their duties to Viṣṇu, whose tongue never uttered the names or qualities of the Supreme Lord, whose minds were never set on His lotus feet and whose heads never bowed down with reverence to Him.

To repeat God's names duly bears fruit to His devotees and not to those who are not devoted to Him. Only worthy souls are endowed with devotion and not vicious souls. God condones any lapses on the part of His devotees in the same way that a father excuses the defaults of his sons. The Brahman Ajāmila was a pious devotee by nature. Though at one time he lapsed into bad ways, he soon recovered and was saved by recollecting Him. The hell into which a devotee may fall is sometimes in the form of brute life or ignorance which in the case of a devotee is worse than real hell. For the same offences committed by a minister, a prince, a servant and a thief, the punishment awarded by the king is not similar but differs according to the status of the offender. Yama the god of death punishes unrighteous people with burning, cooking, beating and threatening, but in the case of good souls by nature devoted to God, punishment is not severe for sins unfortunately committed. Devotees are not subject to Yama's punishment after they are blessed with direct perception (*aparoksha*) and also before direct perception. The reference in this verse to the tongue not uttering God's names etc., applies only to unrighteous people. The god of death Yama apologised to Viṣṇu as follows for the conduct of his servants in respect of Ajāmila:—

३६३. तत् क्षम्यतां स भगवान् पुरुषः पुराणो नारायणः स्वपुरुषैर्यदसत्कृतं नः ।
स्वनामहो न विदुषां रचिताञ्जलीनां क्षन्तिर्विरीयसि नमः पुरुषाय मूढे ॥

T. I answer for the offence committed by my servants and I crave the pardon of the Supreme Lord Nārāyaṇa whose messengers saved Ajamila. To condone the offences of His erring but repentant servants is His motto. I bow humbly to him the Lord of perfect bliss.

The moral of Ajamila's story is thus told by Śrī Suka to Parikṣt:—

364. इत्थं स्वमर्तृगदितं भगवन्महित्वं संश्राव्य विस्मितधियो यमकिङ्कगस्ते ।
तेनाच्युताश्रयजन प्रति शङ्कमाना द्रष्टुं च विभ्यति ततः प्रभृतिस्म
राजन् ॥ 6-8-32

T. O king, to hear the glorious greatness of Viṣṇu thus told by their master the servants of Yama were astonished and from that time forward they are afraid of even looking at votaries of Śrī Hari lest they should offend such adherents and bring any suffering on themselves.

In order to encourage the constant uttering of God's names, those who are devoid of this virtue are condemned in this verse:—

365. अहोयत श्वपचोतो गरीयान् यज्जिह्वाग्रे वर्तते नाम तुभ्यम् ।
तेपुस्तपस्ते जुहुवुः सुराद्यान् ब्रह्मानूचुर्नाम गृणन्तियेते ॥ 3-34-7

T. Indeed even a chandala (meanest person) the tip of whose tongue is graced with Thy (God's) name is superior to a religiously austere Brahman who does not utter Thy names. Those who utter Thy names are indeed such as have propitiated Thee by austerities, have satisfied the celestials by their religious sacrifices and have mastered the scriptural lore.

The life of a person not uttering God's names is worthless. This religious duty deserves to be practised.

May Śrī Kṛṣṇa be pleased with this the 29th chapter!

THIRTIETH CHAPTER

गुरुदक्षिण। प्रकरणम्

Presentation to the Preceptor

THE performance of spiritual duties leading to salvation and realisation of self indicated in the preceding 29 chapters is impracticable without waiting upon devout adherents of God who are unconcerned with worldly affairs. Spiritual knowledge which is necessary for attaining final beatitude cannot be had from ordinary hereditary teachers. It was first imparted directly by Śrī Nārāyaṇa to Nārada as stated in the verse quoted below to create interest in the subject:—

366. ज्ञानं तदेतदखिलं दुरवाप्माह नारायणो नरसखः किल नारदाय ।
एकान्तिनां भगवत्स्तदकिंचनानां पादारविन्दरजसाप्लुतदेहिनां स्यात् ॥
7-8-38

T. All this spiritual knowledge which is ordinarily inaccessible was imparted to Nārada by Nārāyaṇa one of the two simultaneous avatars Nara and Nārāyaṇa of Viṣṇu . It can be had only by those who wait upon (literally bathe in the dust of) the lotus feet of His devout adherents, unconcerned with worldly affairs.

The use of the word Nara in this verse indicates that this knowledge was imparted by Sesha to Saunaka and others, and by them to sankhyana, this being the second path through which the Bhāgavata came down into this world as set forth at the end of chapter 1 of this book.

The theme having been concluded, the following verse is quoted from the address of the emperor Prithu to his preceptor Sanatkumara at this appropriate opportunity to explain what honour is due to a teacher who by means of instructions given through this composition, elevated the soul to final beatitude:—

367. यैरीदृशी भगवतो गतिरात्मवाद एकान्ततो निगमिभिः प्रतिपादिता नः ।
 तुष्यन् त्वदभ्रकरुणाः स्वकृतेन नित्यं को नाम तत्प्रतिकरोति
 विनोदपात्रम् ॥ 4-22-49

T. Self-surrender alone and nothing else is always the proper offering which pleases the most merciful preceptors who instil spiritual knowledge into our minds through scriptures whose doctrines are expounded by Vedic Rishis to elevate individual souls. He who entertains the mistaken idea that he could sufficiently reward them makes himself a laughing-stock.

That spiritual preceptors expect no remuneration is no flattery. They seek nothing but devotion to God. What do they want from ordinary men. The following verse is quoted from the address of Rishabha (avatara of Viṣṇu) to his sons:—

368. मत्तोऽप्यनन्तात्परतः परस्मात् स्वर्गापवर्गाधिपतेन किञ्चित् ।
 येषां किमु स्यदितरेण तेषामकिञ्चनानामपि भक्तिभाजम् ॥ 5-5-25

T. What gift is there which My austere devotees expect from others? For they do not ask anything even of Me though I am Supreme Lord of infinite glory and master of all physical and spiritual bliss.

May this the 30th chapter satisfy Śrī Kṛṣṇa!

CONCLUSION

This composition having been completed, obeisance is now made finally to Him who is adored in the beginning; it is urged that the composition does not deserve to be disregarded, as what is done in it is only collection and arrangement of a few verses from the great work Bhāgavata; and the following verse is quoted at the end indicating the fruits of the work like that verse which is quoted at the beginning containing an auspicious introduction in the form of prayer:—

869. य इदमनुशृणोति श्रावयेद्वा मुरारे श्वरितममृतकीर्तेर्वर्णितं व्यासपुत्रैः ।
जगदघमिदलं तद्भक्तकर्णवतं सं भगवति कृतचित्तो याति तत्क्षेमघासा ॥
10-108-42

T. He who hears from, or narrates to others, this discourse on the Supreme Lord of infinite glory as told by Śrī Suka, the venerable son of Śrī Vedavyasa, a grace to the ears of His devotees and absolution of their sin settles his mind on Him and attains to His blissful heaven.

The preceptorship of Śrī Suka is indicated by the expression "Vedavyasa's son" in this verse. In quoting the following verse submission is again offered to that Supreme Lord by offering obeisance to whom, this work is successfully completed:—

870. तमहमजमनन्तमात्मतंत्रं जगदुदयस्थितिसंयमात्मशक्तिम् ।
द्युपतिभिरजशक्रशङ्कराद्यैर्दुस्वसितस्तवमच्युतं नतोऽस्मि ॥ 12-12-67

T. Hail to the eternal, infinite, indwelling Lord of perfect bliss who essentially creates, protects and destroys the worlds and whose praises the celestial lords Brahma, Indra and Rudra can never hope to sing exhaustively.

It is noteworthy that a comparison of God's attributes in this concluding verse with those in the commencing verse of this book shows that the sense of both verses is one and the same. Obeisance is again offered to Him in the ecstasy of devotion as follows:—

871. उपचितनवशक्तिमि स्व आत्मन्युपरचितस्थिरजङ्गमपालनाय ।
भगवत् उपलब्धिमात्रघाम्ने सुररुषभाय नमः सनातनाय ॥ 12-12-68

T. Hail again to the eternal Supreme Deity whose form is perfect knowledge and other glorious attributed and who protects all animate and inanimate beings, Himself being the efficient cause and the nine (powers) elements the material cause.

The nine fundamental principles are Primary substance, (Prakriti) Magnitude (Mahat) Ego (Aham), Mind, Ether, Air, Light, Water and Earth. The nine powers may also mean the nine original

forms of Viṣṇuviz., Nārāyaṇa, Parabrahma, Vasudeva, Sankarshana, Pradyumna, Anirudha, Narasimha, Varaha and Paranjyoti. The expression "Sthirajangamapalanaya" in the verse may also be interpreted as to bestow spiritual knowledge or self-realisation on those whose minds are fixed on Him. By analysis the attributes of God described in this verse can be shown to coincide with those in the second verse of this book.

न विद्यामदतो नापि प्रतिष्ठाकामतः क्वचित् ।

किंतु श्रीहरिपादाब्जरतिः स्यादित्ययं श्रमः ॥

T. This work has been undertaken neither from pride of learning nor even from love of renown, but only for finding delight in the lotus feet of Śrī Hari.

This is dedicated to Śrī Kṛṣṇa on His birth-day

(Janmashtami)

May He be pleased!

❀ मुमुक्षु भवन वेद वेदाङ्ग पुस्तकालय ❀

वा रा ण सी ।

आगत क्रमांक.....

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